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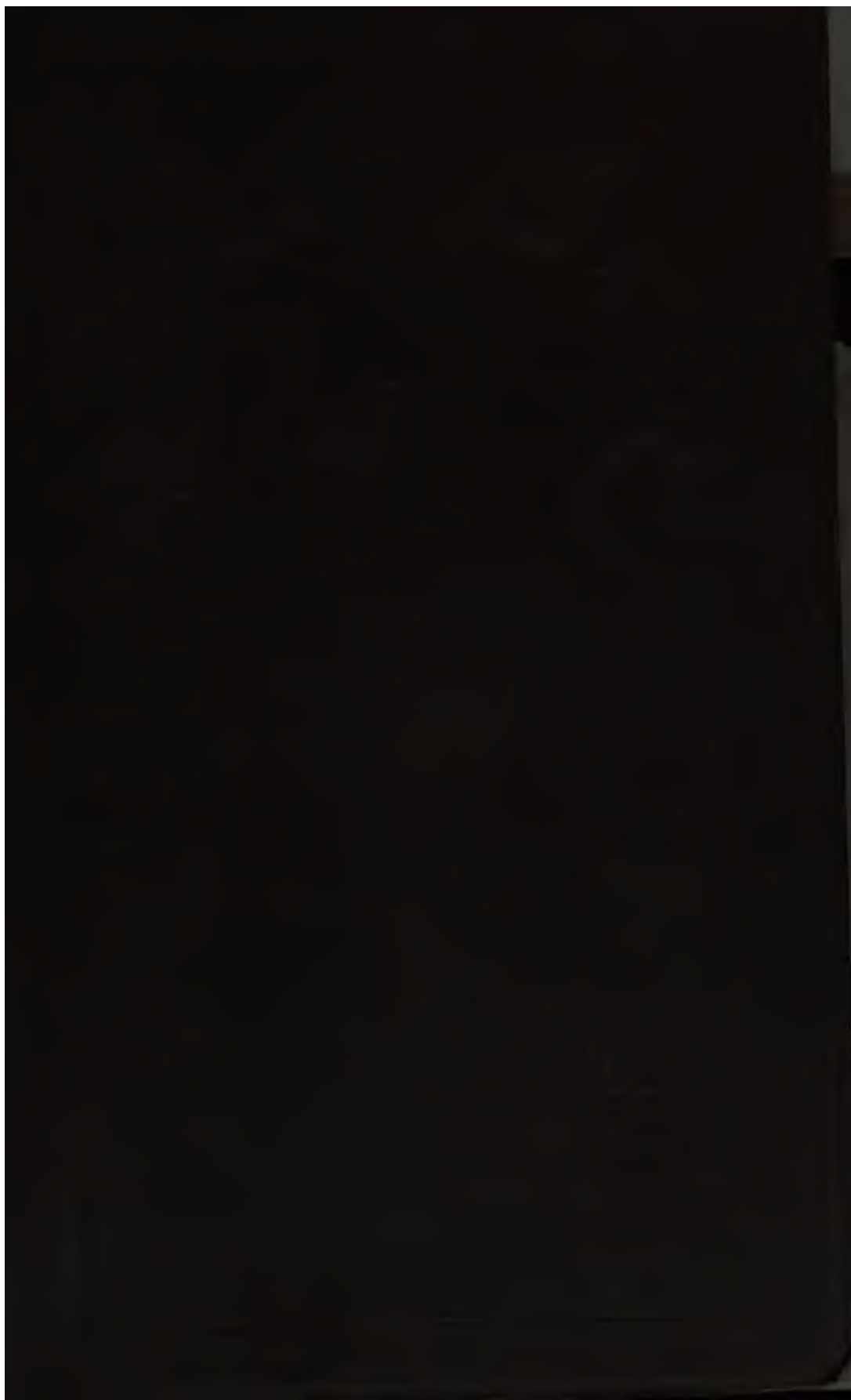
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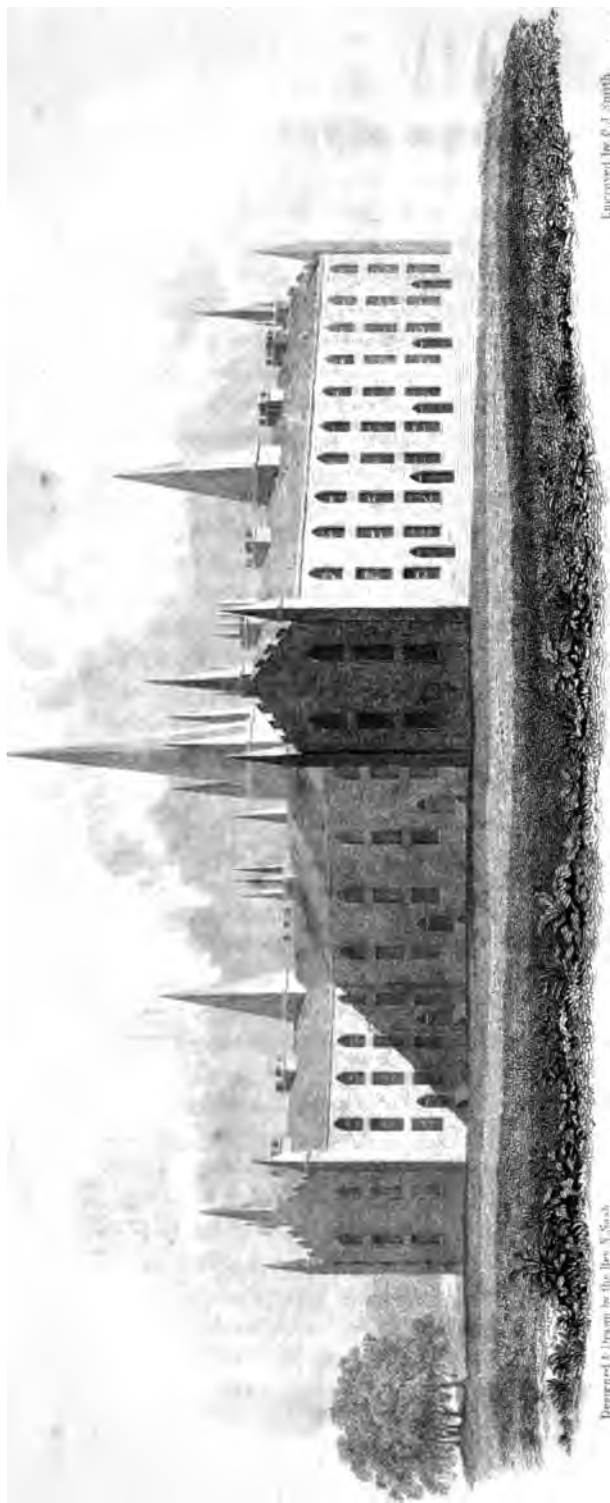
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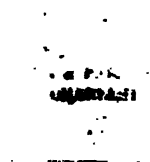




THIS VIEW OF
KENYON COLLEGE,
Ohio.

as most affectionately inscribed to the Bandmasters thereof both in England and America by their most faithful and grateful Friend,

1894



BISHOP CHASE'S

REMINISCENCES:

AN

AUTOBIOGRAPHY.

SECOND EDITION:

COMPRISING A HISTORY OF THE PRINCIPAL EVENTS IN THE AUTHOR'S LIFE
TO A. D. 1847.

WITH A PORTRAIT AND FOUR ENGRAVINGS.

IN TWO VOLUMES.

VOL. II.

—◆—
Seventy-first Psalm, 17, 18.
—◆—

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# REMINISCENCES OF BISHOP CHASE.

VOLUME II.

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## CHAPTER I.

LETTERS OF THE WRITER TO HIS WIFE, DETAILING THE GETTING UP,  
INTRODUCTION AND PROSPECTS OF THE BILL FOR A GRANT OF LAND  
—VISITS, AND INCIDENTS AT WASHINGTON—MORAL AND RELIGIOUS  
REFLECTIONS — EXCURSION TO VIRGINIA — THE CHURCH.

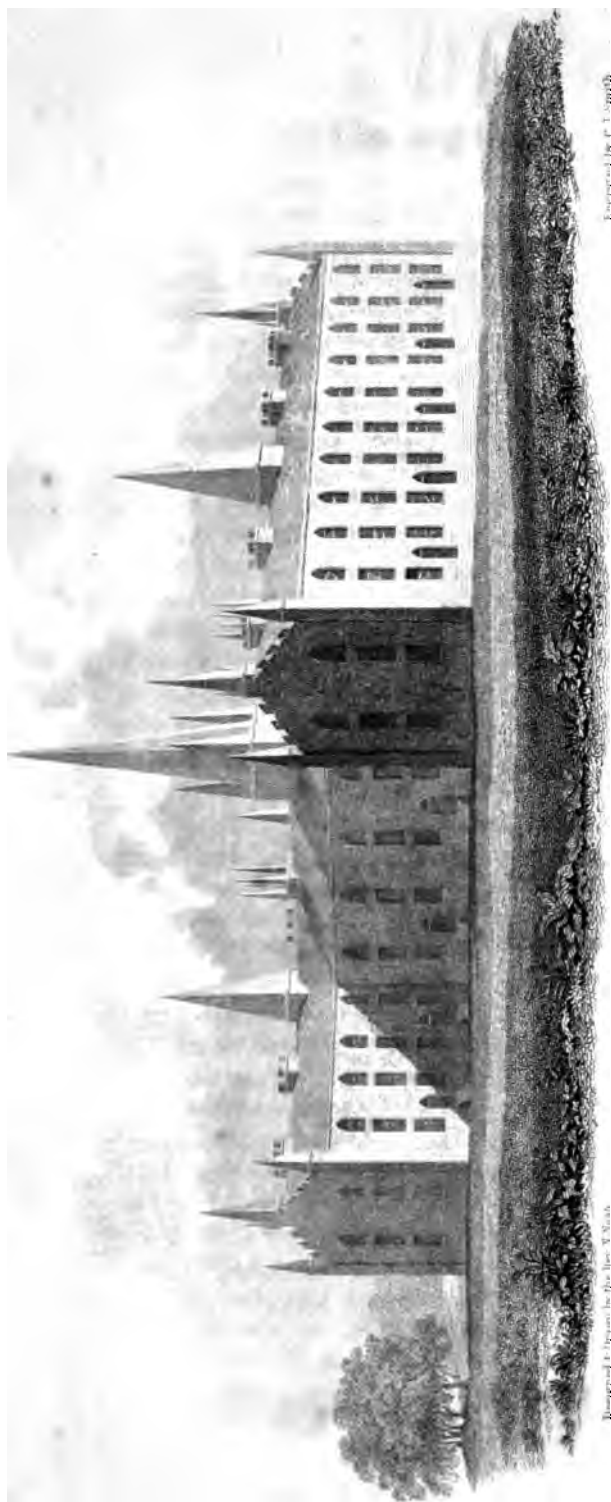
THE journey in the stage-coach, over the Alleghany mountains, in the months of January and February, and the deep mud of the roads in passing through Maryland to Washington, were no subjects of agreeable reflection; but it is a delight to remember how kindly the writer was received by his honorable friend and relative, Judge Cranch. With this dear family he was invited and prevailed on to stay while he remained in Washington, where he arrived on the 2d of February, 1828. On the same day he called and embraced his dear brother, Dudley Chase, then a member of the Senate of the United States. On the third of February he administered the holy communion in the church at the Navy Yard, and preached.

*"Washington City, Wednesday, Feb. 6th, 1828.*

"MY DEAR WIFE:—

"I received your two letters, with their inclosures, yesterday. As I was engaged writing a new memorial to Congress, I did not write you, as I intended. I have just finished and transcribed it this morning, and shall put it into the hands of Judge Ruggles, who has promised to lay it before the Senate to-day.

"Some one in the House of Representatives has called up the subject of the claims of the State of Ohio to a donation of



Engraved by Geo. W. Smith.

Engraved by Geo. W. Smith.

THIS VIEW OF  
**KENYON COLLEGE,**  
 Ohio.

*Is most affectionately inscribed to the Benefactors thereof both in England and America by their most faithful and obedient friend,*

*WILLIAM L. GAYNOR.*

*NEW YORK, 1854.*

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*"Washington City, 18th day of February, 1828.*

*"MY DEAR WIFE: —*

*"On Saturday last, the Rev. Dr. Keith, of the theological seminary near Alexandria, came to Washington with his carryall wagon, and took me to Rev. Mr. Jackson's, in this place. We had a pleasant ride; after which, he left me at Mr. J.'s door, and rode out home to the seminary, two miles and a half.*

*"The family of the Rev. Mr. J. treated me with great kindness, and in the course of the evening a respectable member of his congregation called and took me to visit the widow of the late Dr. Wilmer, left with a large family of nine children, six of his by a former wife, and three of her own; I could not but regard her with great interest. Is not this, thought I, a representation of my dear wife's condition, should God take me from this world? No: for Mrs. W. is comparatively rich in worldly substance, while you and your little ones will have few or no possessions at my death. This reflection would distract me, if I did not know that God is your portion; this soothes many an aching, distressful moment; '*Jehovah Jireh,*' '*God will provide.*'*

*"I preached in the morning for Mr. Jackson, and in the evening for Mr. Keith, but did not see the latter, he being engaged at the seminary. Colonel Chambers, of the eastern shore of Maryland, and senator to Congress, was in church both times, and spent the evening with Mr. Jackson's family, and I, having dined with him at Mr. Kanell's, like him, and hope he likes me, so far, at least, as to vote for —. But stop — I will go on with my story. I stayed all night at Mr. Jackson's, and this morning rode to this — Washington — city, in company with Colonel Chambers; found a letter from brother Kip—all well—and another from Arius Nye, telling me, what Mr. Norton had told me before, that the taxes were remitted; I blessed God and took courage, went home and wrote to Mr. Norton, and then went to the Senate chamber—and what do you think I heard there? I have reserved the pleasure of telling you to the last page of my letter, and this may show you what command I have over my feelings; fearing, how-*

ever, that I may tire your feelings of anxiety, even to impatience, I will tell you.

"Judge Ruggles (may God bless him now and forever) came to me, and told me that the committee to whom was referred my petition for donations of lands for Kenyon college, had *determined to report a bill in favor of a grant of two townships, to be selected in parcels of not less than one section, (alias, a mile square each,) and had desired him to draw up the said bill to our hearts' content.* I went right home and fell on my knees, to offer my gratitude and praise for so great an appearance of final success.

"I know, and I wish you and all our dear friends to *know*, also, that I am as yet, even with the good opinion of the committee in my favor, far from being sure of success, even in the Senate, much less in the House, where the jealousy of other colleges in Ohio is excited to no common degree against us; yet, as I am thus far blessed, I will and ought to be thankful. Though my plan be destroyed, and my hopes cut short to-morrow, I will rejoice to-day and evermore. For even though I fail here in Congress, I shall not fail in success if I submit to God's good pleasure, for that is the essence of all that bears the name of success.

"If I fail in Congress, it is my intention to draw up a modest statement of my case, and address it to the notice and benevolence of the whole Protestant world. I trust they will hear me. It will be short, but will have an extensive circulation throughout the Christian world. Do pray for me night and day; scarcely for one moment is your dear image absent from my mind's eye. Kiss the children, and make them do as you bid them; remember that you are discharging the duty of us both. May God ever bless you in the good work. Why don't you write to your loving husband?

"PHILANDER CHASE."

"*March 7th.*"

"I have this morning to write a new statement of my beginning and progress of Kenyon college, for the use of Judge Ruggles, in bringing forward and supporting the bill for a township of land.

"If Mr. Thomas Smith does not come in town this week, I shall go to see him in the beginning of the next. He subscribed one thousand dollars for Kenyon college; I received one letter from him since in this city, promising to be here; but the time has passed by. I fear he is sick.

"My cause will soon be decided in the Senate, where, perhaps, it may be in my favor, but in the House of Representatives—mercy on us! The sectional and sectarian interests from our own Ohio members present a most formidable obstacle. The controlling power of God alone can govern such a mass of selfish and heterogeneous motives. I feel as if I could fly to see you, but here I am chained to the wheel of duty, and must be *content—resigned* would be a better word."

"Washington City, March 13th, 1828.

"MY DEAR WIFE:—

"I am very thankful in telling you that my prospect of success in obtaining the township of land for Kenyon college daily increases. The progress of *good will* towards the grant from Congress is slow, but, if I may judge from such evidence as comes to my ears, it is sure. Last night I was in company with Major Barkley, from Mansfield, Ohio, and Mr. Devanport, from Barnsville, Ohio, my warm friends; their hopes are strong in my favor. This morning I heard, through a friend, that *Stansbury* is come over to the expediency of my application; add to this, Benton, from Missouri, is alive to the importance of our college, and means to advocate our bill in the Senate, with all his might. What is more than all, brother Dudley, who, you know, through the best of motives, (I mean the fear of adding fuel to the flame of my already *burning hopes*,) is averse to any expression of his opinion, till all amounts to nearly a certainty—even this, my brother Dudley, (may God ever bless him,) is free to tell me that I shall succeed in the Senate; that I may do so without opposition. He is delighted to see me mingling with the Jacksonians, and breaking down the barriers between the parties. *Am I not a blessed man, to be placed always between two fires, and yet so shielded by the protecting power of kind Providence as to be hurt by the shot of neither?*

"I don't ever read the papers, nor do I care for their contents. *The good of my country, in educating the rising generation of the west in knowledge and virtue, is my object; this accomplished, I have no other wish left, but the salvation of my own soul, and those whom God hath given to my charge.*

"I can hardly believe myself on the wing of flying still further from you, yet it is so; at twelve (one hour and a half from this) I am in the steam-boat, to go to Fredericksburg, Virginia, and thence to see Mr. T. Smith, about the one thousand dollars subscription.

"He is to meet me, I suppose, at the landing in Fredericksburg, and take me to his house. I shall return hither about next Monday, when I hope to hear more of my affairs.

"All say, 'You must not be impatient; the object is so great that it deserves your attendance through all sacrifices.' And my friends say, 'It is so evidently becoming every day more *probable* and *practicable*, that it would be wrong for you to leave it; for if you do—if *you* go, all interest will cease. The bill will lie on the table, and die a natural death.' Do you ask the reason of this remark? Party spirit rages so high as to drown the still, small voice of Kenyon college. Adieu!

"Your faithful husband, PHILANDER CHASE."

*"King George County, Virginia, March 19th, 1828.*

"MY DEAR WIFE:—

"On Thursday last, the day on which I wrote my last letter to you, I set off in the steam-boat and proceeded down the Potomac. The day was fine, and the scenery beautiful. As I passed the place where lie the remains of our country's Father, I remembered my having once visited it in person, and seen in the tomb, inclosed in a small box, what now appeared at a distance. Like all things in this perishing and evanescent world, the prospect before me had just enough of grandeur, and glory, and greatness, connected with it, to show that man had sprung from some higher power; and surely there was abundant proof of corruption and decay, to manifest that he has fallen, and that this world is not his home.

"I found, when arrived at the landing, that I was nearer, by some ten miles, to Mr. Thomas Smith's, than by going to

Fredericksburg; I therefore concluded that Mr. Smith's expression, 'that he would send his carriage for me,' meant that he would meet me at the nearest landing-place; it was natural for me, therefore, to think of stopping where I landed. Accordingly, I stayed that night and the next day at that dreary place, something similar to the landing-place at K. No carriage, however, came, and I went in the evening coach to Fredericksburg. It was near midnight before we had, through very bad roads, arrived there; but though so late, I went immediately to the Rev. Mr. McGuire's. Here I met with the kindest treatment. Mrs. McG. is niece to General Washington, and partaking of that, the best royal blood of our country, was entitled to great respect. I found her equal to her descent, and I think her piety equal to her good sense.

"Mr. McGuire's parish is very similar to that in Hartford, Conn., *as it used to be*; and in saying this, you know, I say all that I can say in behalf of any place or people. I was delighted, and that in so many ways, that I must reserve the history of our visits and visitors to that blessed time when God shall permit me once more to see you!

"I preached on Sunday; on Monday, Mr. B.'s uncle showed me his nephew's letter, dated at Worthington, and full of good news about that excellent young man's mind. Oh, how I rejoice that God hath visited us in the conversion of this dear youth! His connections are very respectable here; what prospects arise in the hopes of his being a clergyman!

"On Monday, we all came (I mean Mr. McGuire, and several others from F.) on our way to King George county, and dined with a Mr. Gray, one of the best of the best, both himself and family. Here, at evening, I met with the Rev. Mr. Peet, who came with Mr. T. Smith's coach, to take me to his house, about twenty miles off. In the morning, yesterday, we set off, and after eating on the way a most excellent lunch, at Mr. Taliaferro's, (pronounced Tollifer,) and riding through a desolate country, we arrived at Mr. Smith's, where we have been treated with the utmost kindness. They have made an appointment for me to preach this day. To-morrow (D. V.) I am to go to Washington again.

"I write this in the bed-chamber, at Mr. T. Smith's. Have not seen him this morning. Adieu !

"Your faithful husband,

"PHILANDER CHASE."

"*Washington, March 21, 1828.*

"MY DEAR WIFE :—

"Mr. Thomas Smith has fulfilled most promptly the terms of his subscription. I consider him the founder of the Milnor professorship equally with others.

"I think I told you that the Rev. Mr. Peet, (from New York,) whom you may recollect to have been often and most respectfully mentioned by myself and Mr. Morse, as a truly good young man, is fixed as the minister of the church in King George county. He dined with us at Mr. T. Smith's, and the next day conducted me to the place of worship. It is an old church, now cut up into an *academy*, being in the form of a *cross*; the middle part only is reserved for the school, and preaching on Sundays; the projections are taken for the teachers' rooms. What a falling off is here! I almost shed tears as I passed through the rooms and saw where the altar stood, now desecrated to common use; but perhaps it is all for the best, for more souls may be saved by the present order of things, when they have a good Bishop, than by the former, when such a blessing was not known in America. Formerly the rectors, like Jeshurun, the more prosperous they were, the more forgetful they were of God, the author of all their mercies. All vital religion was forgotten in the luxuries of life, and mostly the Sabbath was closed, not in prayer, but surfeiting and drunkenness.

"For these things God hath visited Virginia. An infidel party rose out of the corruptions of the Church, and eat up her fat things and destroyed her sanctuaries. All her glebes were confiscated and her charters taken from her; many of her churches were turned to secular uses, and many more were suffered to go to ruin. The livings being destroyed, the clergy, who had served only for gain, and kept the flock only for the fleece, either fled the country or shut up their mouths, as they did the doors of their churches, in silence. Infidelity rode

triumphant till nearly the whole generation of transgressors had passed away; the sequel you know. Bishop Moore came, and makes every man know his place and do his duty.

"The congregation to whom I preached on Wednesday was large and very attentive. The Rev. Mr. Peet read prayers; after service, they gathered round me, the rich owners of the surrounding plantations—Mr. Washington, son of Lawrence W., to whom, as his relative and friend, the General willed his golden-headed cane; Col. Stuart, with whom we dined, (about six or eight miles from the church,) and with whom we tarried all night. The company at Col. Stuart's was very large, and we contrived to turn a great part of the conversation into a religious channel. Mr. Thomas Smith was with us, and the more I see of him the more I revere his piety and generosity.

"Yesterday morning Mr. T. Smith and Mr. Peet set off by way of the shores of the Potomac to breakfast with Mr. Washington. He calls his place *Waterloo*, and it is decidedly the handsomest situation I visited in Virginia. Its view is extensive, and shrubbery and forest trees set out with great taste. We took our luncheon at Col. Stuart's. His daughter, Margaret, bred up in as fine a garden as our country produces, is the sweetest flower in it. She played for us a number of verses in the tune of 'Scots wha hae wi' Wallace bled.' They were written by Frank Key, on the plan of the Christian warfare; the whole performance, time and verses, are exceedingly animating. She has promised to send me a copy of them. From Col. Stuart's we rode to a place within two miles of the landing, where I embarked on board a small skiff, to save going by land six miles around; at eight o'clock I got on board the steam-boat, and at six this morning was in this room of Judge Cranch's, where I write myself

"Your faithful husband,

"PHILANDER CHASE."

In continuation:—

"*24th March, Monday night, eleven o'clock.*

"MY DEAR WIFE:—

"I have been very busy this day. In the morning I called on Messrs. Ruggles, Hendricks, and Thomas, of the Senate,

and my brother D——. This evening I have been to see Mr. Stevenson, the speaker of the House of Representatives, Messrs. Stansbury, Blake, and Barkley. Stansbury says he will give me his vote and influence. This is more than I expected.

"We all think the bill will pass the Senate, to-morrow or next day, but at the same time we *don't know*. Perhaps it is better we *should* not; it keeps us more constant and fervent in our prayers. God grant them acceptance, through Jesus Christ our Lord, Amen. Good night, my blessed wife; I think of my children constantly, and never without prayers for God's blessing on them."

*"Tuesday morn, sunrise.*

"I am going this morning to breakfast with Mr. Clay; shall dine with a number of the Massachusetts members, and drink tea with another mess.

"Things look well, and God seems to have answered my prayers. I pray that my confidence may not amount to presumption. If all my *hopes* about this donation from Congress prove fallacious, O may God give me the grace of *submission*, which to my own soul I have no doubt is as much needed as any other blessing. Thy will, oh God, be done. P. C."

*"Washington, D. C., March 25, }  
Tuesday night, eleven o'clock. }*

"I went very early this morning and called on the Rev. Mr. Hawley, and then on Mr. Clay, and then on General Van Ness.

"Mr. Clay speaks with great despondency about my petition. I asked his reasons; he gave them me, at the same time telling me that he had no mind to listen to my answers. I told him that I was grateful to him that he had saved me the trouble, and that if there were no more powerful reasons than he had stated I should not despond. Having set this down on the score of my sanguine temperament, he took up his newspaper, and I came away. As I gave notice to all the party of politic men, that I meant not to be identified with any, but make my cause known to all, even so I determined to proceed. Accordingly I asked General Van Ness to go with me to Mr. Van Buren, the great head man of the Jacksonians. He



received me politely, and plainly told me, that though he was against the principle of granting lands to individual corporations, yet he did consider my cause had peculiar claims, and if in any case he should vote in favor of such a claim, it would be in favor of mine. I asked him if he would say as much as this before the Senate. He said yes.

"27th March, six o'clock A. M.

"*This day*, (surely things are now so arranged that I may say this day,) my hopes will be raised or extinguished forever, about the grant of land for Kenyon college. I feel the importance of the crisis, and throw myself on the mercy of Him who died to purchase mercy for us. Oh, may I have grace to sustain whatever event God pleases to produce, for *He will do right*; if he give what we call prosperity, it is right; if adversity, that is right also; all we want is a faithful conformity of *ours* to *his* will, yet it is our duty to have a will and desires of our *own*, that our faith may appear in bending them to his. God give us power and strength to do this continually, through Jesus Christ our Lord, Amen."

On the 28th day of March, the writer, as intimated in the foregoing letter, did not attend the Senate. Both his friends and his foes had the satisfaction to know that the subject of their remarks was not present. Such intelligence was, however, communicated to him as enabled him to write these words to his anxious wife and school at Worthington, Ohio:

"28th March, 1828.

"Bless God with me, and call upon all our family to praise his holy name. Our cause is gained. The bill has passed through all the opposition it will ever have in the Senate, twenty-five to fifteen; all is joy and congratulation. Even those who opposed it say they are glad that it has passed. Brother D. says, he 'never knew a long debate which preserved its animated character with so much kindness for the thing opposed, and mutual respect among the speakers.' More of this when I shall have time. This must be sent you to-night; it is now half-past four o'clock.

"Your faithful

P. CHASE."

## CHAPTER II.

## DEBATE ON THE BILL IN THE SENATE—THE PASSAGE OF THE BILL.

THE following historical record of a debate in the Senate, on the subject of *Kenyon College*, is the bearer of its own apology. To omit through modesty its personal reference, would deprive it of its interest, as it is disinterested testimony, and forms a good epitome of the past history.

*"In the Senate of the United States, March 28, 1828.*

"The bill granting a township of land for the benefit of Kenyon college, in the State of Ohio, having been taken up in committee of the whole, Mr. Chandler moved to amend the bill by providing for a similar grant for the benefit of Waterville and Bowdoin colleges, in the State of Maine.

"Mr. Ruggles said, as he presented the petition on which the bill was reported, it would perhaps be expected of him, that he should say something in explanation of the object.

"The president and trustees of Kenyon college have, by their memorial, respectfully asked of Congress to grant them a township of land, to aid their efforts in rearing and building up a seminary of learning, which has been commenced under the most favorable auspices, and now in a state of great forwardness. The funds which have been already acquired for this object have been raised by the president alone, (Bishop Chase,) who has spared no pains, and omitted no exertions within his power, to carry into effect this design. His great devotion to the success of this institution for several years past, has led him to make great sacrifices of property, comfort, and happiness, to attain his object. He has succeeded beyond the most sanguine anticipations of his friends, and even beyond his own most ardent expectations. The donations already made in Europe, and in this country, amount to fifty-five thousand dollars, all of which are to be exclusively applied to the support of this institution. He now asks Congress to grant one township of wild and unappropriated lands, within the State of Ohio, to further assist him in the prosecu-

tion of this praiseworthy and patriotic undertaking. Mr. R. said he hoped the application would not be made in vain; he sincerely believed that, when the Senate took into consideration the great and unparalleled exertions of this distinguished individual, in the cause of humanity and learning, they would not withhold the small assistance asked for.

"Mr. R. said, the college for which this donation was asked is situated in the county of Knox, within a few miles of the centre of the state. A tract of eight thousand acres of land, very rich and fertile, has been purchased by a portion of the funds acquired, and on this tract the buildings of the college have been commenced. Its central position will furnish equal facilities to the inhabitants of every part of the state. This college has been incorporated by an act of the legislature of Ohio, and the usual privileges had been conferred upon it. From the rapid progress already made in the buildings, its entire completion will be effected in a very short period.

"Mr. R. remarked, that he could not but advance the present bill with great earnestness, not only from his own conviction of its importance and necessity, but from other and higher considerations, which he considered imperative upon him. So deep an interest did the legislature of Ohio feel in the success of this institution, that at its present session resolutions were passed by that body with great unanimity, instructing their senators, and requesting their representatives, in Congress, to use their best endeavors to procure the passage of a law granting a township of land for this purpose. Under the influence of these instructions, and supported by the just weight and character of so respectable a body of men as composed that legislature, he could not but expect success in the present application. Why has the legislature instructed their senators and representatives upon this subject? Why has it not granted the necessary aid itself? The reason is a plain and obvious one. Ohio is not the owner of any public land; she has not an acre to give. The Congress of the United States possesses, and has a right to dispose of, all the public lands within the limits of the state. This application is then made to Congress, as the great landholder there, to contribute a portion of its funds for the purposes of education, to unite with

those who have made donations to this object, for the benefit of the present generation and for posterity.

"There is always an interest created in the public mind, to know something of those who devote their lives and their best days for the benefit of others, for the service of mankind. Mr. R. said, he would make a plain statement to the Senate, of the great and extraordinary exertions of this distinguished individual, to build up this college, and when it is considered that he has done so much, it cannot be thought inexpedient for Congress to do something. The president of this institution is at present the Bishop of Ohio; he was formerly an Episcopal clergyman, settled as a preacher in the city of Hartford, Connecticut, by one of the most respectable and wealthy congregations in that portion of the Union. Had he been satisfied with a competent support through life, and desirous of living at ease, in a pleasant and accomplished society, he would have remained with his congregation. But his mind was of a higher order; he was desirous of becoming more extensively useful to his fellow-citizens, and of enlarging the sphere of his benevolent exertions. In obedience to these high and honorable feelings, he determined upon emigrating to the western country. He left his situation with great regret, and similar feelings were manifested by all his friends and acquaintances, at their separation. It is about ten years since he established himself in Ohio. His professional duties required him, for several successive years, to travel into every part of the state, and almost into every county within the limits of the state. Here he collected the dispersed and scattered members of his society, and organized them into churches; it was a work of great labor, and required his constant and unremitting exertions. While thus engaged, he became extensively acquainted with the citizens of Ohio, and with the situation and condition of the rising generation; he saw, with deep regret, the deficiency that existed in the means of education, and having connected his destinies with the people of the West, he resolved to exert all his energies to collect funds, and establish a college for the purpose of instructing the youth of the country. It was a task of no ordinary character; it required persever-

ance and firmness of purpose which but few possess. He commenced the work, and he triumphed.

"In the prosecution of his object, the president of the institution, a few years since, visited England, for the purpose of soliciting contributions, to enable him to build his college. He had been but a short time there, before a great interest was excited in his favor, and many of the most distinguished personages of that country contributed largely. Lord Kenyon, whose name the college bears, took an active and decided part, and similar feelings and sentiments were created in others. From those generous benefactors of learning and science, he received thirty thousand dollars, in money, books, and other articles necessary for such an establishment. The funds so generously contributed beyond the Atlantic laid the foundation of this institution. Nor have our own citizens in the United States been less mindful of the great interests of education. More than twenty-five thousand dollars have already been subscribed by the people of this country. The generous and the patriotic have everywhere lent their aid, and upwards of fifty-five thousand dollars have already been realized. This money has been applied to the purchase of lands, to the erection of necessary buildings, and placed in productive funds for the support of professorships. One other fact ought to be mentioned. While the gentleman, to whom reference has so often been had, was in England, many persons were desirous of making him some presents—of conferring upon him some distinct favors—all of which he declined receiving, lest an imputation might rest upon him, that his object in visiting that country was for his own private benefit, and not that of the institution. He requested that all those presents intended for himself might be given to the cause in which he was engaged: they reluctantly yielded to his request, and gave them the direction he required. One great and prominent object of the president of this institution has been to reduce the expenses of education, and bring it within the reach of all classes of society, to the most humble, as well as the most wealthy. It must be admitted that some of the best talents of the country are to be found in the lowly cottages of the poor. Every effort, therefore, to furnish facilities

to this class of our population to obtain an education, is of essential importance to the community. The whole expenses of one year's board, and tuition, and washing, do not exceed *sixty dollars*. This is no visionary calculation; three years' experience has demonstrated the truth of this fact. Numerous applications for the admission of students, from the different states in the Union, have been rejected, for the want of accommodations; when the college shall have been completed, on the present plan, it will be sufficiently large for the reception of five or six hundred students.

"Mr. R. said he thought it was his duty to give this brief history of the commencement and progress of this institution, that the Senate might distinctly understand its claims, and the grounds upon which the appropriation was asked; the zeal and perseverance with which this work has been prosecuted is highly creditable to its founder and patron; the judicious application of the funds already acquired will furnish a sufficient evidence to the Senate, that any grant they may be disposed to make will be faithfully and honestly devoted to the cause of literature and science. On this point, Mr. R. said he believed no doubt was entertained by the Senate—none had been expressed. In making these remarks, and advocating the present appropriation for Kenyon college, it is not intended to undervalue other colleges which have been established in Ohio. They are highly respectable seminaries, and have been conducted in such a manner as to reflect the highest credit upon their officers and upon the state. But yet there is room for others, and an honorable competition among them will produce the most salutary effects upon the community, increase the means of education, and enlarge the sphere of science. With this view of the subject, Mr. R. said he would leave the subject with the Senate, under a firm conviction that they would be disposed to pass this bill."

"Mr. Benton objected to the clogging the bill with a new provision at that stage, after it had undergone all the ordinary forms, had been discussed in committee of the whole, and was ripe for final decision. He objected, also, to running parallels between the claims of different states, and striking a balance

which was to be liquidated by legislative acts. He conceived that every bill ought to depend upon its own merits, and not upon its association, and that the one in question (for the benefit of Kenyon college) ought to be left to run its course, free from the companionship of the way-passengers which might attempt to join company with it. This bill was for an object specific, meritorious, and recommended by the favorable request of the legislature of Ohio. A legislative request from a sovereign state ought, at least, to stand for something. The new states, he admitted, appeared almost too frequently for their own dignity at the bar of Congress in the character of petitioners; but this case was not subject to that remark. It was an application in behalf of a literary institution, which had made its way from small beginnings to a point of eminent usefulness, and that chiefly by the great exertions of a single individual—the pious and learned prelate, Bishop Chase. The fact that the institution had been able to command so high a testimonial of regard from the legislature of the state in which it was placed, would be conclusive that it merited the friendly consideration of Congress. The amount of aid asked was not considerable, whether we regarded the ability of the donor or the meritorious nature of the donation. The United States had more land than she could sell, for any terms, even the lowest. The township requested would make no diminution which could be felt or known. The benefit of it would accrue to future as well as to existing generations, to the people of any part of the Union as well as Ohio; students may go there from any state, and receive the benefits of education, on terms of unexampled moderation. If the new states, and Ohio among others, were the owners of all the vacant soil within their limits, it might be proper for them to sustain their institutions upon their own resources; but as the fact was—all the vacant soil belonging to the federal government, paying no taxes, bearing no share of the public burdens—there was certainly a moral obligation on this great landlord, an absentee in the worst sense of the word, to contribute to the advancement of their public objects, whether for the improvement of the mind, or the country. He knew it might be said that the United States had made an appropria-

tion of land for schools; but he considered all such appropriations greatly overbalanced, in this case, by the fifteen millions of dollars which Ohio had paid for public lands, by the taxes which she had lost, and by the increased value which the industry and capital of her citizens had cast upon the public lands.

"Mr. B. concluded with saying, that he need not descant upon the value of education in a free country. He would barely say, that the preservation of our republican institutions must depend upon the intelligence, as much as upon the virtue, of its citizens."

*"Monday, March 31st, 1828, four o'clock.*

"MY DEAR WIFE:—

"I can't rest, nor even go to dinner, without informing you that the Senate have passed the bill giving to Kenyon college twenty-three thousand and forty acres of land, to be located in Ohio, in tracts not less than a quarter-section in a place, and to be sold for the benefit of the college, within fifteen years from the time of granting.

"Soon after the blessed event, I went into the Senate chamber, and received the congratulations of many distinguished members of the Senate of all parties; what is the reason that this cause of Kenyon college is such a *peace-maker*? It seems like John the Baptist, making all the rough places smooth."



### CHAPTER III.

THE COURSE OF THE BILL IN THE HOUSE DETAILED IN LETTERS OF THE WRITER TO HIS WIFE—WHENCE AROSE HIS OPPOSITION AND WHENCE HIS COMFORT—FAILURE OF THE BILL—WHAT HAD BEEN GAINED BY THE EFFORT.

THE writer felt deeply the contrast between the aspect of the House of Representatives and that of the Senate, which he had just left. In the session of 1828, this contrast, to all careful spectators, was most conspicuous.



A paternal magnanimity, begetting on all proper occasions a desire to do what is best for the whole, marked the conduct of the senators. The very reverse of this—a sectional spirit, fulfilling the wishes of constituents to the letter, however contrary to the general benefit those wishes might be—seemed the reigning principle of the representatives. The question, with them, was not what was “pro bono publico,” but what will please the people best who elected me to Congress, and by whom I hope to be elected again.

In a letter to his wife, dated the second day of April, 1828, the writer thus expresses his feelings, and the events as they passed :—

“I called in to converse with Mr. Wood, the Ohio member from Oxford district. He opposed my receiving the lands—Oxford, it seems, must be included,—Mr. Vinton must have Athens included,—and John C. Wright is desirous not to forget New Athens, in his district,—and Mr. Whittlesey must remember Hudson, *and so forth*. The reply is quite insufficient, when you tell them that the Ohio legislature have requested them to merge these individual claims in the petition for Kenyon, or, at least, by silence, to pass them over for the *present*, to let this petition have its course. They think they know more than the Ohio legislature, and ought to dictate to her, rather than she to them. They will have their two townships first, and then I may ask if I please! Now, what think you were my sufferings in being obliged to listen to all this? I pray for patience. When shall I cease to have opponents *from home*? In England my opponents were *from home*; in Ohio my opponents were from our own parishes, (i. e.) *from home*; and now, in getting relief from Congress, my difficulty is not in persuading *other* states to give it, but in stopping the mouths and in overcoming the opposition of the *Ohio members*, of those who *should* be my friends and supporters. May God support me under this heavy burden, for Jesus Christ's sake, Amen.”

“April 7th, *Easter Monday*.

“The Reverend Mr. Gray, of Georgetown, came to take me in a gig to his house, to spend Easter even, and to preach on

Easter day, in his church; I did so, and can truly say, the services of Easter were never before enjoyed with equal satisfaction. The resurrection of Jesus Christ from the grave was brought home as a truth to my soul, by the spirit of the Lord, with more force, bringing comfort and consolation more abundant, than ever before. My parents and children, my brothers and sisters, are in the grave, and I am hastening to join their company. But none will be completely blessed, till the body and the soul unite; and that they will so unite, is certain by the resurrection of Jesus Christ from the grave, as taught in this day's festival. Faith believes this truth, and Hope lights her lamp with the never-dying torch which Faith enkindles in our bosoms. Oh! soul-reviving doctrine! I would not relinquish thee for all the earth can give."

*"Half-past two o'clock, Easter Monday.*

"I went into the Senate. Gov. Hendricks told me there were bad tidings from the committee of the House on lands. The members in my favor had not attended, and there was a majority against me. Judge Thomas came and inquired what news; I told him what Hendricks had said. He went back to his seat, received a note from Major Barkley, (which I enclose,) which he came and gave to me without saying a word. Soon after, he returned to me again, and told me that I had better go and see Gov. Jennings, one of the committee (from Indiana.) I did so. The messenger called him out from the House of Representatives, and we went into a committee-room; he told me that he was detained and did not attend, but had learned from Mr. Duncan that there were but four (out of seven) who attended, and but one in favor. He did not know as they agreed to report against me, but would ask Judge Isaacs, the chairman. In a few minutes he returned, and said that Judge Isaacs had said that the committee had agreed to report against me. I don't recollect ever to have received a greater shock. May God support me, for Christ's sake."

*"Three o'clock.*

"P. S. — Don't be unhappy — God will support us."

*"8th April, half-past three.*

"No report of the committee to-day; to-morrow this will be done, I hope not unfavorably. We have exerted our best effort; may God give to our exertions his blessing. While in the Senate, brother D. put into my hands yours and D.'s of the 31st of March. God hath preserved our house from flames; I have been on my knees to thank him. Surely he is God, and there is none else. His mercy spared, and his arm saved us! What would have become of our college? our library gone! and our students houseless! Oh! what an unspeakable mercy! Let us never cease to bless God with our whole hearts, and serve him with unabating love. How will this loving-kindness of our God quicken our prayers, and warm our gratitude. Blessed Jesus! we owe all to thy merits, and thy intercession at the throne on high."

On Sunday, the 13th of April, in the church at the Navy Yard, the writer ordained to the priesthood three deacons, and confirmed thirty persons, having been requested to do so by the Bishop of the Diocese, the Right Rev. Dr. Kemp. In a letter to his wife, dated the 14th, he says:—"P. G. Stuyvesant, Esquire, my old and warm friend, has sent a Grecian boy, *viâ* Buffalo, to Ohio, to be educated; this benevolent man concludes his letter thus:—'One of the most pleasing reflections on this occasion is, that at the time when the learning of ancient Greece is planted in the western wilderness, the ignorance of modern Greece should immediately come to be refreshed under its shade.'"

*"April 25th, 1828.*

"It is now past twelve o'clock, and the friends of the bill from the Senate, giving a township of land to Kenyon college, having determined if possible to get it up in the House this day, I need not tell you how anxious I am, here alone in my chamber at Judge Cranch's; my anxiety, however, is overruled and evidently assuaged by a frequent, I trust a very sincere, imploring of heavenly grace, to support me under any event of this most important crisis; I say any event, alluding by this expression no less to a prosperous than to an unsuc-

cessful issue. For so much and so thoroughly are my feelings engaged, and I might say interwoven, with this bill, that I have perhaps as much reason to fear the intoxicating influences of prosperity as the depressing tendency of defeat; the latter will bring me to the feet of my Saviour, (as all his chastisements heretofore, I trust, have done;) the former will be by the enemy seized on as an occasion for temptation to self-praise, and then of forgetfulness of God. With this view of things, who would not pray that he be not led into temptation, but delivered from evil? I will now tell you a few events in as near the order in which they took place as possible. Yesterday, I think, I wrote a line in haste, covering a paper with a part of the debate in the Senate and a few observations of a general nature. While in the Senate, brother D. put into my hands the enclosed letter, to which I wrote the accompanying answer, to let you see how many students you have reason to expect.

"Dr. Swan, of New Jersey, told me in the morning (yesterday) that he heard Stansbury say that he would vote against me. To-day Dr. Swan told me he had conversed with Stansbury, and that he was right again, and would vote for us.

"In company with a Mr. McLane, from Philadelphia, I went up to see Mr. Buchanan. This gentleman is one of those under the influence of constitutional scruples, but said he would vote for bringing the question up before the House to-day. Coming home I met Devanport, of Belmont county, Ohio; I told him what Dr. Swan had said respecting Stansbury. Devanport said he had talked with Mr. Stansbury yesterday, and that his language was precisely the reverse! I called, on my way home, on Mr. Barkley, my steady and best friend in the House, (from Mansfield, Ohio;) he told me he would try to get the bill up. I told him that having done all by way of setting things in a right train, and not feeling able to sustain myself during the agitation which a debate on this important question would excite in my own breast, he must permit me to keep out of sight, and in solitude and silence wait the event. As I came into the room. I found, from John Fenner, twelve newspapers, each containing the whole of the debate in the Senate, of which I send you one, begging you, after reading, to put it on file.

"What a winter have I spent! banished from my family, and every day torn to pieces by contending hopes and fears; now elated, next day depressed; now in the blaze of almost certain success, the succeeding day overshadowed by a cloud that shuts out the rays of the least glimmerings of hope that success will ever attend our steps. Were it not that God, infinite in mercy, holds me up, I should long since have given up all in despair. To this God, I do assure you, I pray most fervently and frequently; would that I could feel the full efficacy of that faith which his word assures us shall prevail."

On Sunday, the 27th April, 1828, the writer preached twice, walking to and from church several miles. There is on his journal of the next day the following record:—

*"Monday Morning, 28th April, }  
before breakfast, in my chamber."*

"MY DEAR WIFE:—

"I have read your letter of the 16th over again, and not without many tears. Oh, how plainly can I see the image of the meek and lowly Jesus, in the calm, yet confiding, manner of this much esteemed epistle. How good is God to afflict us, if in doing so he can make us angels! Let us pray more and more fervently for this mind in us, which was in Christ Jesus."

*"Washington, 28th April, 1828, eleven o'clock—night.*

"MY DEAR WIFE:—

"I have done no good to-day, but, on the contrary, I fear much evil. I have felt so bad at the thought of my detention, and the cruel manner in which the members from our own state use me, in regard to my application for Kenyon college, that I fear I have sinned greatly. The bill from the Senate was referred to the committee of the whole House for to-morrow, but this 'to-morrow' never comes; because there are so many bills, claims, resolutions, &c., before it on the docket. The members of the House from Ohio knew this when they voted to put the bill in this position. They knew it never could come up this session in its regular order, and to prevent us from getting up this or any similar bill out of its assigned place, the House have lately passed a rule, that such a meas-

ure must be concurred in by at least two thirds of the House.  
 • Oh, my God, take pity on me, and make me submissive to thy will, for the sake of him who bore our griefs, and tasted our sorrows."

*"Tuesday Morning, 29th April, 1828.*

"God, I trust, has heard my prayer, composed my mind, strengthened my faith, elevated my hopes, directed my thoughts; and (may I not say) hath also, in Jesus Christ, forgiven my sins of distrust in his mercy, and complaining against his providence. Blessed be his name, he hath done, doth now, and always will do, all things well. Of this, may I always be duly sensible.

"I am to be quite busy this day; may God direct my steps! —I think of you and the children continually—don't let them forget me—talk of me to them, and tell them to pray for me. Not a relation in this place that does not send love to you."

It would seem from the foregoing letter, then, the matter of the Kenyon college bill was now decided, and that the writer would do well to desist from any further efforts, and retire immediately from the scenes at Washington, to others more propitious. But the friends of the cause thought otherwise. They deeply sympathized with the writer, and begged him to wait till one more trial could be made, to bring up the bill and try its merits in a fair hearing. "Visit your friends," said they, "and write to them in your own way, and confident we are, that they will unite to lift your bill from its unworthy resting-place." The reader may be assured that such advice was not calculated to feed despair; on the contrary, it animated his drooping spirits.

Few persons are unacquainted with the name of *John Sergeant*, of Philadelphia. This benevolent, and very judicious and talented gentleman, was then a member of the House, and to him the writer addressed the following note, dated on the 15th of May, 1828:—

*"To the Hon. John Sergeant, M. C.*

"VERY DEAR SIR:—

"Your great kindness in permitting me to speak to you so

freely on the subject of Kenyon college, Ohio, emboldens me to address you this letter, by way of entreating you, and those who are honored with your friendship, not to forget me in the attempt which will, I trust, be made next Saturday, to call this subject before the honorable the House of Representatives.

“Amidst the press of business in Congress, which seems to overwhelm both you and them, what can I say to call off your attention, and fix your thoughts for a few minutes on that which has so long engaged my heart's best affections? The prosperity of Kenyon college—child of the necessities of the western world—born in affliction and nurtured in tears—it has grown in beauty and prospects of future usefulness, till all eyes, and all hearts who have duly considered its merits, both in England and America, are fixed on it for good. After doing what could be done by private munificence, after sacrificing more than ten long years of my life, and most of my substance, in cherishing this institution, destined to keep millions of our western people from the darkness of ignorance, I have, with a trembling hand, led even this infant college to the doors of our national legislature.

“The Hon. the Senate (God of our fathers ever, ever bless them) have smiled upon it, and raised me from my knees when praying in its behalf. Having patiently heard me, they granted my request; and, cheered by their beneficence, I come now to the doors of the Hon. the House of Representatives, and ask for admittance and a hearing.

“How my cause will eventuate, I leave to its merits and the merciful controlling power of God over the hearts of men; but, dear sir, don't turn me away without a hearing. I pray the Hon. House of Representatives not to close their doors and retire, while this child of God's peculiar providence, raised up (as it is so universally believed) for such beneficent purposes, is clinging round their feet for their blessing—even for a hearing. Would that they may know and feel that God is looking on them, and that a sympathizing world have turned their attention to the course which Congress takes on this momentous question.

“Very Dear Sir, I entreat you to aid the friends of Kenyon

college, in their attempts to place before the House the bill from the Senate in favor of that institution, and thus most oblige

“Your faithful friend and servant,

“PHILANDER CHASE.”

Similar addresses were sent to other men of influence in the House, and they were, for the most part, received with great respect; and there were good hopes of success. But on trial, the opposition from Ohio itself was found to triumph by a small majority.

On the 24th of May, early in the morning, the House refused to take up for consideration the Kenyon college bill, and thus the whole matter, for the present, came to an end.

The next day being Sunday, the writer sought consolation. where alone it is to be found, in devout prayer to Almighty God, and in discharge of his duty in preaching the gospel to perishing men. On Monday, he left the city for Baltimore, Philadelphia, and New York. But before following him thither, the reader is desired to reflect a moment on the late disappointment at Washington. It was certainly of a singular character. All impartial spectators who were acquainted with the characters of the several members of the House of Representatives, saw plainly enough, that, with the exception of the few who held constitutional scruples, nearly all intelligent and good men were friends to Kenyon college; so that, when the writer retired from the halls of Congress, he had the consolation of believing that he carried with him the best wishes of many, and the warm friendship of not a few. To this healing reflection there was another, viz., the affections of his friends abroad had in nowise abated. As a proof of this, the reader will please peruse the following letter, from that best of men, Lord Gambier.

“*Iver Grove, 1st May, 1828.*

“DEARLY ESTEEMED BISHOP:—

“I am ashamed to say that it is a long time since I wrote to you, but you have not been less in my kind and affectionate remembrance. Among other letters for which I am indebted



to you, I must not omit to mention that one introducing the Honorable Judge Kemphill, and his connection, Mr. Coleman, to my acquaintance and humble kind offices, which I am sorry to say I had not an opportunity of showing my readiness to render to them, (and which I should have had much pleasure in doing,) not being in London when they arrived, and passed a short time there. Mr. Kemphill forwarded me your letter, accompanied by a few lines from himself, stating that their short stay in London prevented their seeing me before they embarked for the continent; but they had a hope of this on their return from thence, in July; as I have not heard of them since that time, I conclude they have taken another route homewards.

"The accounts that I have received, from time to time, (since I last wrote to you,) of the progress of your pious work, from Mr. Marriott, have indeed given me heartfelt pleasure. The interesting details of your proceedings in settling on the delightful spot, the town which bears my humble name, and Kenyon college, the view of the college, the plan of the town, and many other particulars of your pious and zealous labors, in your transcendently excellent work, for the advancement of our great Redeemer's kingdom on earth, have been highly gratifying to my heart. How clearly do we discern the hand of God in prospering you, and blessing your arduous labors, from the moment of your departure from your native land to your arrival in ours, here raising up so many friends amongst us, who took so much interest in your concerns personally, and the great cause you are engaged in, and after giving success to your endeavors here, beyond my most sanguine expectations, and, I doubt not, of your own, leading you home again in peace and safety, there providing all things needful to the progress of the great work, excites admiration and praise to Him, whose mercy and goodness endureth forever.

"I received last week your kind communication of the 25th March, from Washington, inclosing a letter from Mr. Pearson. I shall probably see Mr. Pratt next week, when I will put the question which you ask:—'Why he does not write to you?' though I could fully answer it; the truth is, he has more business upon his hands than his physical powers (which are very

great, and his zeal inextinguishable) can discharge. The ensuing week is the season of religious jubilee in this our highly favored land; the anniversary meetings of our great and glorious institutions, for the diffusion of the everlasting and glorious gospel throughout the world, and extending our mighty Redeemer's kingdom upon earth; you have seen (I am glad to think) how deeply interesting those assemblies are. You will have heard of the loss we have sustained in the departure of our much esteemed and beloved friend, Mr. Hoare, into life eternal; to him, indeed, a great gain, for he is gone to receive the great reward of his faith and good works.

"You will not forgive me, if I do not say a word about Lady Gambier and my unworthy self. We are in that state of health, at our advanced age, for which we have abundant cause for gratitude and praise to the Giver of all good, but feel daily increase of infirmity, and debility of body and mind; but shall continue, till our departure from hence,

"Your most affectionate, humble friends.

"GAMBIER."



## CHAPTER IV.

REFLECTIONS ON QUITTING THE FIELD—ADDRESS TO THE CONVENTION OF 1828—SUMMARY OF DOINGS AT THE EASTWARD—FINANCIAL CONCERNS OF THE COLLEGE—NOTES OF THE MORAL AND RELIGIOUS CONDITION OF THE INSTITUTION—LETTERS—GRAPHIC DESCRIPTION OF COLLEGE GROUNDS—MARGARET KENYON.

It is said that the *retreat* of Xenophon was more honorable than the many victories of his enemies. But between *retreat* and the repose necessary to gain strength for future conflict there is a difference. When the powers of the human mind, incited by the best feelings of the heart, have, for a considerable period of time, been intensely employed, and strongly bent, like a bow, towards the attainment of one object, relaxation becomes absolutely necessary. Whether successful or not, whether the battle end in victory or defeat, "the drum must beat to quarters," and life must be preserved and vigor re-

gained, by the calm yet enlivening intercourse and enjoyment of social life. Besides, what is a soldier *alone*, yet lingering on the field of battle, but an object to be shot at? and what had the writer to do in Washington, but to prepare for quitting the field whereon he had fought to the last, and had been defeated only by those whom honor and duty required to be on his side? Good men and angels had been spectators of the singular contest just now ended; and in every honest and unprejudiced bosom there was found a friend. In hastening to New York, the Rev. Dr. Henshaw, of Baltimore, received him kindly; good Doctor (then the Rev. G. T.) Bedell, of Philadelphia, poured into his bosom the oil and wine of Christian affection; and even the venerable Primus, the Rt. Rev. William White, Bishop of the Protestant Episcopal Church in the commonwealth of Pennsylvania, condescended to think that something now might be done, without giving unnecessary offence to the public, by the putting forth of a *plea*, for the obtaining of the aid required for the finishing of Kenyon college.

Of the same opinion were the writer's few but very warm friends in the city of New York. But to the attainment of this object, it must evidently be set about immediately. It was called "A Plea for the West," than which few efforts of his had hitherto been so successful. In sending it abroad, it was necessary to accompany the little pamphlet with a manuscript letter to each individual. This labor, united with a large English correspondence, was nearly overwhelming.

Of his journey from New York to Ohio, he has no means of remembering anything, except his calling at Troy to visit his most attached friends; and after his arrival on Gambier hill, he has no detailed account of the most laborious summer's work he ever performed. Unless spoken of in letters to others, of which he kept no copies, the manifold difficulties of the summer of 1828 must remain in oblivion, except as they be discovered in the summary account given in the writer's address to the convention.

On the tenth day of October, 1828, the convention of Ohio met on Gambier hill, and being duly organized, the Bishop delivered the following

## ADDRESS.

*"Brethren :—*

*"More than a year has elapsed since we last convened in this place, as representatives of our scattered churches in Ohio, to consult on the means of building up the kingdom of the Redeemer in this western world.*

*"The same duty now devolves upon us, viz., to review the past, to contemplate the present, and, in the strength of the Lord, to make provision for the future. As to the first of these, that of calling ourselves to an account, how we have passed our time since our last convention, I sincerely hope you can do it more satisfactorily than myself. Instead of cause for boasting, I have need of much forgiveness; yet, amidst the consciousness of all my deficiencies and errors, I feel a glow of pardoning mercy, through Jesus Christ our Lord; and of gratitude to God for his sustaining hand, which to express would be difficult. The year that is past has been to me like a tempestuous day to a feeble mariner.*

*"The clouds have been dark, yet illuminated often by a bright ray from the *Sun of Righteousness*; the thunders oft have rolled, yet in the voice of anger oft have been mingled the accents of pardon and peace. The waves of a troubled sea have frequently lifted me up in hope, and again sunk me low in despair; yet God hath often sustained my feeble frame, and kept from perishing that fond object of my affections, our diocesan theological seminary and Kenyon college.*

*"As to my own labors in the arduous struggle, I need not tell you that they have been to the utmost of my abilities. The day has been consumed in toil, and in the night season sleep has departed from mine eyes; scarcely an hour's leisure; either to myself or my beloved family, has been allowed.*

*"Soon after the convention of last year, while yet the school and family were at Worthington, the floods of water, such as had not been since the settlement of the country, came on in such quick succession as almost to preclude the possibility of proceeding in the erection of our mills, so absolutely necessary to the success of our designs. Yet by the divine aid manifesting itself, in some single instances amounting almost to miracles in our favor, our fine mill-races were dug, and our water-*

courses cleared, not only for the erection of our mills for lumber, but of those for grinding our grain for food. I should do injustice to my feelings were I to omit here the expressions of gratitude and praise to God, who, in the hour of extremity, never has failed to help us.

"In pursuance of a resolution of this convention, and of the trustees of our seminary, I thought it my duty to make application to our national legislature for the donation of a township of land, to aid our endeavors to benefit the western country. So good was our cause, that we were to the last as sure of success as we are now amazed at our failure. The public documents relating to the subject are —

"1. My address to the legislature of Ohio, praying for their concurrence in my application to Congress for the donation of land to Kenyon college.

"2. The resolution of that honorable body, signifying that concurrence, and recommending the said grant.

"3. The petition itself to Congress.

"4. The bill from the Senate granting the prayer of the petition, in the donation of a township of land, to be located in Ohio, in small quantities.

"5. A publication made by myself to the friends of the institution, giving an account of my disappointment in the House of Representatives, and requesting help from individuals.

"The result of the last-named effort to obtain relief has been considerable in amount, and most timely, enabling us to go on with our college buildings. Never was there mercy more signal than the relief obtained from this source, when all seemed at a stand, and the necessity of dismissing the hands, and, for want of means, in many most important respects of curtailing our expenses, appeared inevitable. Often have my feeble powers been sustained, and, like Elijah in the wilderness, all my daily wants been supplied, by the hand of mercy. When, for the want of faith, (which may the good God, for Christ's sake, forgive,) my heart began to tremble, lest the cup of sustaining favor were withdrawn from me forever, the *arrival of the post*, and the opening of a few letters, have quieted all my fears. Tears of gratitude and of repentance

for my sins of distrust have often expressed what words could not do, when we looked 'one upon another,' at the renewed instances of heavenly mercy. The little donations of *one dollar*, as prayed for in the publication alluded to, (often a much greater sum,) in each letter have appeared to me as pearls of great price, and have added indescribable brilliancy to the crown of success with which God is blessing our endeavors.

"For the accommodation of our students at their removal from Worthington hither, we have (besides several dwellings for our numerous work-hands) erected four houses, two stories high, thirty-six feet in length, by twenty-two in width. The comfort they have afforded, and the means they have provided, in concentrating our endeavors, and cherishing our small number of students with whom to commence our extensive college, fully justify the expenses laid out upon them.

"One great benefit resulting from the erection of these buildings is, that it has demonstrated the practicability of an essential part of our original plan, that of owning all the buildings on the premises, so that no person can, by right of title, after his conduct shall have become detrimental to the college, prevent his being immediately removed. All the buildings, as well on the farms as in the village, are our own, never to be alienated, even by lease. This is the covenant implied in every subscription we have obtained, insomuch that, should a future board of trustees ever so far forget their duty and surpass their rights as to sell, lease, or otherwise alienate a part of the south or college section of four thousand acres, the heirs of the subscribers will be justified in entering on the possession of their ancestors, and recovering their respective donations with interest. I think proper to record this principle here, because, having been the medium through which the subscriptions were obtained, I am the most proper evidence of the fact as above stated."

The address then speaks of the comparative health of the place, the good morals of the students, and of the happy influence of the institution on society. Of the latter he says:—

"Already is prejudice, founded on ignorance of the true intent of our institution, beginning to give place to a mild,

approving and gentle spirit. Instead of an enemy, all reasonable persons perceive they have, in our college, a friend to the best interests of man; instead of a bramble-bush, with repulsive thorns to wound, they find they have a tree full of good fruits, bearing aloft its extensive branches, until, as we trust, our land be overspread with its refreshing influence, and millions pluck from it the means of the bread of life.

"In turning from this pleasing subject to that of the discharge of my Episcopal duties in visitations, I feel a painful contrast. It is with the deepest regret that I have been able to visit in person but few of our beloved congregation; I have to plead the demands of dire necessity, *the want of funds* to defray my expenses in travelling through the diocese, [he could not conscientiously take those moneys that were collected for the college;] and the claims at this most critical period of the theological seminary and college on my personal attention pressing upon me with irresistible hand, there was no alternative between my remaining at my post and the failure of our college."

The address then mentioned several clergymen, who had come into the diocese, and the ordinations and confirmations which the writer had, by invitation, performed in the District of Columbia already mentioned.

The following sentences are at the close:—

"On my return home, I preached in the city of New York, Brooklyn, Albany and Troy, and on board the steamboat when passing on Lake Erie. The remainder of my time I have spent in this place, where, though as yet we have no church, I have seldom omitted to officiate every Sunday, most devoutly praying for a blessing on us in the forgiveness of sins, and in the divine direction in all we do, say, and think, to the glory of God. I am, brethren of this convention,

"Your faithful pastor,

P. CHASE."

The facts mentioned in the above address, forming as they do an essential part of the writer's history, could not in the main be omitted, consistently with the design of this memoir.

Being delivered before the convention, what was stated was known to be true. It was allowed that the Bishop had no salary from the diocese, not even enough to pay his travelling expenses, and yet the convention could meet year after year on Gambier hill, and never turn a thought towards the consideration of their duty, as representatives of the Diocese of Ohio, to provide for his support in any way, either by donations to the Episcopal fund, or to himself personally, or to pay his expenses, or to help him on with the college. Let this be remembered, for it is an essential item in the formation of a righteous judgment of what will follow in this history.

The delay in printing the journal of the convention, held in October, 1828, to March, 1829, gave the writer an opportunity to spread on the pages of an appendix a detailed account of his receipts and expenditures, as examined and approved from time to time by the committee appointed for that purpose by the convention. The balance due him, for money then advanced, was three thousand and thirty-seven dollars, and seventy-two cents, minus eight hundred and eighty-eight dollars, and eighty-eight cents, to be laid out, according to the wish of the donor, Lady Rosse, on the chapel, and the needy churches in Cross creek, Perry and Delaware, &c.

After alluding to some unavoidable disappointments, trifling in their nature, the Bishop thus expresses himself:—

“In closing this appendix, the Bishop cannot but with difficulty suppress his feelings of satisfaction at the result of the financial account of the college buildings, a result far more favorable than many of his friends expected. All who are acquainted with the subject are now convinced of the correctness of his views and his plans in relation to this great undertaking. And while his heart is glowing with gratitude to a kind Providence for thus blessing his endeavors and guiding his mind in matters strictly pecuniary, may he not be allowed to mention a source of satisfaction of a moral character? This may be gathered from the following statement:—

“Having witnessed the most pernicious effects of spirituous liquors, the Bishop thought himself justifiable in forming a



solemn resolution, when first he entered on the college grounds, to suppress, to the utmost of his power and influence, the use of distilled spirits, in his estimation the greatest enemy of the human race; accordingly the rule was made, and has been most faithfully adhered to, that no ardent spirits, but in case of sickness, be used upon the college grounds. And most thankful is he in stating that the test of three years has shown, not only that the rule is practicable, but that it is in the highest degree useful. Its legitimate result has appeared in the reign of peace, order and harmony, among our workmen; health sits upon their cheeks, and prosperity accompanies them home to their families.

"P. S. Since the making out of the preceding account, the Bishop has learned, with inexpressible satisfaction, that, by the exertions of his friend of St. George's Church, New York, the Milnor professorship, consisting of funds to the amount of ten thousand dollars, hitherto embarrassed by some unforeseen accidents, causing the most painful apprehensions, has been lately completed. Being himself a subscriber to that professorship in the sum of one thousand dollars, he takes this method of signifying that of the balance due him (as per the account annexed) for moneys advanced to the seminary, he relinquishes claim to the amount of the said one thousand dollars; and pledges himself, as agent, that the trustees will legally set apart the same to the purposes of the said professorship, at their next meeting. While on the subject of English donations, the Bishop cannot forbear to name a telescope, of great power and exquisite workmanship, which has been presented to Kenyon college by the descendants of the late Rev. William Jones, of Nayland; the daughter of that venerable clergyman, and the principal agent in the work of benevolence, lives in Gestinhorpe, England. This splendid gift of that worthy family has but just come to hand, and is of great use to our students.

"It would be a source of great satisfaction, if, in every instance of beneficence to this institution, it were possible to speak with equal precision; as to the donations particularly relating to the library, many valuable books have been presented, both from friends in England and America, by hands

unknown, so that were a catalogue of donors made out, as in the case of the subscribers, it would be painfully imperfect. It can only be stated in general, that the benefactions in the two countries have been about equal, in all amounting to about seventeen hundred volumes; two hundred folios and quartos, three hundred octavos, seven hundred and fifty duodecimos and smaller volumes.

"Were there room for a catalogue it would be seen that a better selection of books on divine subjects could scarcely be made. The library, however, is greatly deficient in belles-lettres, particularly in the department of profane history; to supply which, the Bishop learns, with the most grateful satisfaction, that a committee, consisting of many learned Bishops and noblemen, and other most benevolent persons in England, has lately been constituted."

An extract of Bishop Chase's letter to Lord Gambier:—

*"Philadelphia, June 11, 1829.*

"VERY DEAR LORD GAMBIER:—

"I am in this city on business of great necessity and importance to our college in Ohio, the nature and prospect of which your Lordship may perceive, by examining the papers which I have the honor of enclosing.

"The building of the college, one hundred and ten feet of it, is now up, covered and finishing; the walls are massive, exceedingly well put together; they are four feet thick at bottom, receding six inches at every story. As you ascend four stories, the weight of the stone forming the *cornice course* is from ten to twenty hundred; the roof, on account of the elevated site of the college and its consequent exposure to the violent winds of our country, has more timber in it, and is put together with more appropriate firmness, than most things of the kind in America; the steeple is in good proportion, high and beautiful. The draft was made for me by our national architect, Mr. Bulfinch, of Washington, D. C. [See plate.] The associations which it creates, both in relation to the past and in anticipation of the future, are such as to call forth, in every Christian breast, feelings of the deepest interest and the

most fervent gratitude. As you approach it, thoughts of the past and the future force themselves on your mind. How lately roamed here the savage and the wild beasts; how lately here naught but the cloud of heathenism, ignorance and barbarity, hung over the human intellect; the art of contending with wild beasts, and of destroying their own species in war, was all that God's intelligent creatures knew or wished for; but now, blessed be His holy name, a new scene has opened; the gospel sun has risen on us, and before us stands a monument of its triumphant efficacy. Henceforth, peace instead of bloodshed, science instead of ignorance, and the hope of eternal glory in the place of the gloom of never-ending despair. Thousands upon thousands will reap the blessings, the seeds of which will be sown by this instrument of Divine mercy. These, my Lord, are the thoughts which crowd on the mind of every Christian person who duly considers the subject of Kenyon college, of *Gambier*, Ohio; and how natural it is, with these considerations, to join the delightful thought, that this most promising institution received its beginning, and for a time its only sustaining aid, from the country which gave birth to those benevolent societies whose efforts will be to bring in the millennial day, and that the same blessed country afforded that aid under circumstances the most heart-affecting of anything to be named of the kind in history. This brings the subject, otherwise of a general nature, home to the bosom of every English benefactor, and to myself it ministers fuel for a flame of gratitude which nothing can quench. Think, my Lord, of the time when, notwithstanding the unfavorable impressions which your Lordship had received from another quarter, I was invited to Iver, and so kindly treated there—think of the most condescending hearing which your Lordship gave to my cause, and notwithstanding the unabating gloom which then hung over my prospects, the encouraging letters your Lordship then gave me to Mr. Pratt and others in London.

“Pardon, my Lord, this digression from my usual restraint when speaking on this subject; the gratitude of my feelings is my apology. The number of pupils attached to our institution is now rising of seventy. Our professors and tutors are

assiduous, even with these few. When we move into our college, we shall have room for many more.

"If your Lordship should see the Rev. Mr. Pratt, who was so kind to me, and by his able exertions was so beneficial to my cause when in London, I beg to be named most affectionately to him. My dear wife is at Gambier, Ohio, and, in my absence, orders the affairs of a family rising of one hundred in number. She has relinquished the enjoyment of what are termed *temporal good things*, and is content with those which relate to another and better world. I beg to be most respectfully remembered to Lady Gambier, and am

"Your Lordship's most faithful and

"Most grateful friend and servant,

"PHILANDER CHASE."

His Lordship's answer.

"Iver, 10th August, 1829.

"MY VERY DEAR BISHOP:—

"Your letters of the 17th March, and the 11th June, are most gratifying to my heart, and also to some of your numerous friends in our land, who take a deep interest in your personal concerns, and your well-being, temporal and spiritual.

"The first, of the 17th of March, I sent our excellent friend Mr. Marriott, who took it in his pocket when he went one morning to breakfast with Lord Goderich, where it was read to the Bishop of Sodor and Man, (Dr. Ward,) and some other friends of yours present, who were much gratified in hearing all the details you give of your pious work in the desert, now beginning to bud and blossom with the plants of divine truth, planted by your hand, aided by divine grace from your heavenly Lord.

"Lady Goderich was so delighted with all you state, that she desired to have a copy of the letter. It was, by my desire, sent by Mr. Marriott to our highly esteemed friend Mr. Pratt, who has formed an article from it and from a letter of yours to Lord Kenyon, in the *Missionary Register* for July. I ought to let you know what Mr. Pratt writes to me relative to yourself, namely:—

"I have had an article under preparation for some time

for the Missionary Register, but have not been able to complete it, from the pressure of other engagements. Our venerable friend continues to display those characteristics, both of nature and of grace, with which it has pleased God so richly to endow him. I feel much regret, and some measure of self-reproach, that I have not maintained that correspondence with him, which he, on his part, amidst all his labors, has done me the favor to cherish. But I hope I shall be better able, in future, to manifest in this way the respect and love which I feel for him, as a distinguished servant of God.'

"Mr. Pratt is quite overwhelmed with the multiplicity of business in his various callings and occupations, and I am not surprised that he has not been able to preserve that correspondence with you that you both wish to keep up. I cordially join with you, my very dearly-esteemed friend, in adoration and praise to your divine Master, our almighty Redeemer, for his loving-kindness and grace, so plainly manifest towards you in so greatly favoring the noble and pious work which he put into your mind to undertake; protecting you so graciously in your journeys and voyages, by land and sea, as he has done, by raising up friends for you wherever you went. The country around you must be very beautiful. What pleasure would it give me to view it and your rising noble institution of Kenyon college! I admire the strength and durability you give to the walls, quite consistent with the character of such a grand and noble edifice. You will, no doubt, fix a conductor in the spire, to preserve it against the effects of lightning, so frequent in your country. Very delightful is the description you so kindly give me of the buildings and the surrounding country, and still more so, that of the piety and zeal of the students, their earnest desire for, and their active exertions to spread, the knowledge of divine truth to the inhabitants of the land around the college; the increase of religious knowledge among them, and the solitary wilderness, now blooming with the rose of Sharon, to the glory of our great Redeemer's name. Well may you exclaim: 'What hath God wrought!' To him be all the glory and all the praise.

"I sympathize with you, my dear Bishop, in your feeling

of disappointment of that aid to your pious cause that you might and have reasonably expected from your government. But you well know how to reconcile yourself to it. It is the Lord's will, you say; be it done; and I say he will find you means to go on with your great work, very different from those you expect and look for, and more abundantly too.\* The establishing of the new town of Cornish, and the sale of land in and around it, is an excellent expedient to raise money for the college. There will be no want of settlers when it becomes known. Mr. Marriott left me this morning, having passed two days with us. We had much conversation about you and about your great work.

"Lady Gambier desires to join me in every kind wish and prayer for your well-being, and that the Lord, whom you so faithfully and zealously serve, may give his blessing to the work of your hand. To yourself and your connections, to your highly-esteemed and beloved consort, and all your family, I remain ever,

"My dear Bishop,

"Your affectionate and sincere friend,

"GAMBIER."

In reading the above letter of good Lord Gambier, in order to transcribe its contents for this publication, the writer called his daughter Mary, and bade her look in the library of Jubilee college, for the *Missionary Register* of the month of July or August, for the year 1829. It was brought, and on page 330 was found the same article spoken of in the said letter, composed all from his own letters, by good Mr. Pratt, all so true; yet had never before met the writer's eye, for the work had never been regularly sent to him, and since this work had been, on his last visit to England in 1836, given him, that number had not been examined. How the writer was affected, let the reader judge, after having perused the whole matter, so well arranged in the following article, headed

"NORTH AMERICAN STATES—STATE OF OHIO.

"From communications, chiefly of February and March last,

\* This, to the writer at this day, appears almost a prophecy.

addressed by Bishop Chase to his friends in England, we shall extract the most recent intelligence relative to the *progress of Kenyon College*.

"Some of the circumstances here recorded may have been mentioned by us before. But we think it desirable to place the statements before our readers in the glowing description given by himself.

"With the money contributed by our friends in England, we purchased eight thousand acres of our best land, in the middle of our diocese; this tract consists of two square sections, each four thousand acres. In the south section is our seminary founded, precisely in the centre, on a lofty hill, or promontory, overlooking the country all around. The river comes in from the west, and first runs to the south-east, then north-east, and then south-east again, till it leaves the college grounds, having run, in all its wanderings, nearly five miles. From the walls of our lofty college, I view the meanderings of this most beautiful river as it washes the banks of our fine expansive meadows, and while I do so I never cease to wonder that so much and such beautiful property was obtained with so comparatively incompetent means. The hills all around are covered with the finest oak, and the glens making up from the main meadows, or, as we call them, bottom lands, are thickly covered with white and black walnut, and the fine and thrifty sugar maple—these trees are from a foot and a half to three feet in diameter, and there is a loftiness in their appearance, as they interlace their limbs above, and leave the open deep shade clear from brush below, which is amazingly solemn. Who can enter these glens, without thinking of the power and goodness of him *who maketh the wilderness and solitary place* glad by his presence, and the sense of his power!

"Immediately round the college, on descending ground, there are aged and lofty trees, with about a double number of younger growth. These last it is our wish to cherish, that there never may be wanting the great ornament of a wide and extensive shade round about our college. Amidst these trees our great building is seen, as you approach from the south and east. It raises its stately walls, its strong roof, and its lofty

spire, surmounted with a glittering vane, amidst and above all the surrounding trees, calling continually to mind the divine favor, so far beyond our deservings, especially shown me in England. Between five and six hundred acres of the south or college section are cleared, fenced, and in a state of good cultivation. These will be sowed with grass seed and reserved for meadow and pasture-grounds. Several fields are already brought into this condition, and the others will all be so in the course of this summer. The result of this plan will be our ability to sustain, besides other animals, more than a hundred milch cows, which, in the support of our young students, both in the grammar school and college, will form an item of essential importance. It will save us one half of the expense of board, and this, in so great a number of students, (intended to go so far as five hundred,) will largely increase the ability of the college to do good.

"To the north of the college, the open grounds, studded with clumps of thriving trees, terminate in that favorite spot whereon is the site of our church, and which has been denominated by us *Bexley Square*. A few trees, which have withstood the press of winds and storms, surround the hallowed ground marked out for our church and burial ground. Under these, unless I die in a distant clime, 't is my wish to rest, in sure and certain hope of the resurrection to eternal life. The entire building of the college is reared; the wings will be built when God shall be pleased to enable us. It is forty feet in height to the eaves, thence it is twelve feet to the ridge of the roof, twelve more to the top of the tower, and fifty more to the vane, so that the whole height, from the foundation to the top of the spire, is one hundred and fourteen feet. There are thirty-six rooms ready, besides the basement. When the college is finished, it will be immediately filled; and if we had ten times more room, it would all be occupied.

"But it is a yet more pleasing task to record the moral and religious state of the college. A great proportion of our students are pious men, and of the remainder, there are few whose conduct is in the least exceptionable. The result of this is a great desire to do good to others, and wide is the field and abundant the means to gratify their wishes. Except



what the college has afforded, scarcely an efficient Sunday-school was to be found for many miles. Many families had not a Bible in their houses, and when they had Bibles, the children could not read them. Of this ignorance, vice in all its forms was the natural offspring. Blessed be God, the face of things is now changed; Sunday-schools, and Bible-classes, and Bible societies, are the means, and our scholars are the instruments of bringing those means into action, and God crowns the whole. Could your Lordship behold, on Sunday mornings, our faithful students taking their usual meal at the break of day, and sallying forth through different paths to seek in the wilderness their little flocks, the lambs of Christ's fold; could you see them journeying, while others are yet asleep, six or seven miles through lonely by-paths, to enter in season on their heavenly works; could you see them returning with equal zeal to the service of the Church, among their fellow-students; could your Lordship see all this done without ostentation, in silent obedience to the dictates of our holy faith, and view the happy consequences—a wilderness so lately barren is glad for them, and the desert blossoms with the rose; you would not regret that you favored once an out-cast being under your hospitable roof; that you listened to his plea; that you embraced his cause, and gave your influence to promote contributions in behalf of Ohio."

The Rev. Mr. Pratt, at that time editor of the Church Missionary Register, then proceeds to relate things already noticed in this memoir, and closes the article in these words:—

"We cannot omit the Bishop's testimony to his beloved associate in his cares and labors, of whose faith as a Christian we had a striking proof in the manner in which her letters sustained the Bishop's mind while he was struggling with difficulties when in England.

"This family amounts to nearly one hundred persons. My wife (God bless her now and ever) is the main-spring of this immense domestic machine; so that if it be asked in future ages, 'How could this college in the woods, and in the want of so many ordinary means and facilities, ever have suc-

ceeded?' let it be replied: 'There was an humble female, who, though surrounded by her own little children, stood at the helm, as mother in the Israel of God—advising the doubtful—encouraging the timid—smiling on the obedient—frowning on the refractory—soothing the sorrowful—comforting the afflicted, and administering to the sick; and in an uncommon degree causing all to look to her for example, especially in deprivations and sufferings; and all this with such unostentatious deportment, and unperceived effort, as to appear (except to those who carefully observed her) no more than any other.'"

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This year was marked by the removal to a better world of the eldest daughter of the writer's noble friend, Kenyon. Her letters, full of taste and kindness, had cheered him in his trials, and he cannot omit here paying a just tribute to the memory of so holy and generous a Christian.

She died in the bloom of her years, full of the flowers of faith and hope; and what renders her name doubly dear to the writer, is the fact of her noble father's embalming it with the gift of five hundred pounds (twenty-five hundred dollars) to help him forward in building his college in Ohio. Her mother was a *jewel* of the same name, *Margaret*, who many years before had left her noble husband for a heavenly crown. Of both, his Lordship speaks in his letter of the 1st of May, to the writer.

After describing her bitter sufferings in sickness, his Lordship says:—

"At length, on the 3d of February, 1829, I closed her precious eyes, being engaged with her in the act of prayer at the very minute she breathed her last. That she is happy forever is my great consolation. That I may be permitted in God's good time to be restored to her, and to my other no less precious, precious Margaret, gone before, is my humble constant prayer, and for your prayers for me I affectionately beg—and am sure they will not be refused. Good G. W. Marriott has told you that in her *sweet name*, and never let it be forgotten—(I am sure you will never forget it)—five hun-

dred pounds will be forthcoming, when you please, for Ohio.

"My sweet Marianne, Perry, Lloyd, and Edward, are all well, and all great blessings, for which I thank God: but I must lament my own Margaret, till the time of my release draws nigh; though for all the world I would not withdraw her from the joys to which I am very sure, by our beloved Redeemer's merits, she is admitted.

"I am going to take my two precious remaining girls abroad for three or four months, to restore their broken hearts. I hope to show them Rome, Naples, Venice, and part of Switzerland; but we shall not be less English Protestants when we return than now. *'Cœlum, non animum, mutant, qui trans mare currunt.'*

"To your excellent wife I must beg my heartfelt respects.

"Ever, my dearest Bishop,

"Your most affectionate

"KENYON."

Bishop Chase's reply.

"Philadelphia, July 2, 1829.

"MY VERY DEAR LORD KENYON:—

"My whole heart is in the expressions of gratitude and love which I am desirous to frame for your Lordship's most munificent gift made in the name of dear deceased Margaret. I read your Lordship's letter before I did that of our mutual friend Marriott, though they both were handed me at the same moment. Most deeply did I feel the description of her sufferings, and those which your Lordship endured in seeing so sweet a flower fade in your bosom. But she has left a fragrance on her noble parent stock, by which all are soothed and comforted. Dear, sainted spirit! thou art gone from us; but thy mantle of loving-kindness is found in thy place; with the sure and certain hope that thou art ascended whither Elijah went, like Elisha I would go on my way rejoicing.

"I cannot too highly estimate your Lordship's goodness to me; and it gives my grateful feelings the accompaniment of inexpressible pleasure to tell you so.

"My pressing cares prevent me from saying any more at present, but that I am

"Your Lordship's most faithful and most affectionate friend,

"PHILANDER CHASE."

In answering the letter of Mr. Marriott giving direction how to draw for English beneficence, there is a circumstance alluded to by the writer, which at the time made a deep impression on his mind, and ever since has been remembered with peculiar gratitude. A few words will explain: To pay off his workmen, when he left Ohio, the writer had drawn on his friend in New York for a considerable sum. The draft being at sixty days after sight, he had hopes by mortgaging his Worthington farm to meet the engagement. But in this he was mistaken. The utmost he could raise on his farm was two thousand dollars, a sum confessedly by much less than its value. His disappointment in his friend's refusing to accept his draft was embittered by the consciousness that he had done wrong in presuming to draw without a previous assurance of acceptance. The time of payment drew near, and he saw no human arm to lean on, and no ray of hope from heaven to guide his steps in obtaining relief.

It was precisely in this agonizing interim, between the time of non-acceptance and the protest for non-payment, the letters of Lord Kenyon and Mr. Marriott arrived. The value of such a sum—five hundred pounds—at such a crisis, given as it were from the hand of a dear deceased friend, cannot by figures, or even by imagination, be duly estimated.

The writer, in his letter to Mr. Marriott, thus alludes to it:—

"Many have been the signal instances of God's interference in behalf of the Ohio cause; but this is most opportune of all. God of the spirits of men, I thank thee! Receive, I beseech thee, the tribute of my grateful heart, and bless the instrument of this munificent gift, through Jesus Christ our Lord, Amen."

The above extract is under date of the 2d of July, 1829.

## CHAPTER V.

LETTER FROM REV. JOSIAH PRATT — CONVENTION ADDRESS, 1829 —  
EPISCOPAL VISITATION — RIDE IN A SKIFF.

UNDER date of the 6th of August, 1829, the Rev. Josiah Pratt addresses the writer on the subject of the article in the *Missionary Register*, already for the most part transcribed in this memoir; and there is so much faith and piety and good sense, as well as good will, in his letter, that the reader will doubtless thank the writer for inserting a good part of it here, especially as this most Christian gentleman, and best and most efficient friend of the writer, as well as most faithful servant of his divine Master, has not had the conspicuous place in these Reminiscences which his merits in the Ohio cause so imperiously demand.

*"London, Finsbury Circus, August 6th, 1829.*

"RIGHT REV. AND VERY DEAR SIR : —

"When the *Missionary Register* for July shall reach you, you will see what use has been made of the documents in my hands.

"We see with pleasure and thankfulness that the Episcopal Church is extending its cords and strengthening its stakes.

"The Mississippi Diocese owes its early existence no doubt to the prospect of supplies from Kenyon college. May our great Head and Master in heaven send forth a succession of men, for many generations, from that college, to open the wells of salvation, by the preaching of the gospel and the devout administration of all the divine ordinances to the perishing sinners who now inhabit, or may hereafter inhabit, those wide regions. May it please him to crown your wishes and answer your prayers, by granting his Holy Spirit to the teachers and students of future generations, as well as to those of the present, that an increasing number of men who shall, with the apostle, feel the constraining love of Christ to be the stimulating principle to a holy devotedness in this high and sacred calling, may go forth in his name, deeply acquainted with the evil of their own fallen nature, renewed daily unto righteousness by

the Holy Spirit, resting wholly for acceptance with God on the righteousness and intercession of the Saviour of sinners, undertaking all things in dependence on him and to his glory, and laboring in faith and patience and love to seek his sheep scattered abroad in this evil world, and to guide them to the heavenly fold. May such men, my dear and venerable friend, follow one another, generation after generation, and in growing numbers fill the sacred walls which you have raised for their benefit, till time shall be no more. I pray God to bestow upon your students in mercy the true spirit of the apostles, and to enable them to follow in doctrine, in spirit, and in labors, that chief of the servants of Christ, the holy apostle of the Gentiles."

Having described his most excellent family, all of whom are devoted Christians, he continues and closes his letter thus:—

"O what gratitude do we owe to our Heavenly Father for the *helpers* in the Lord!

"To Mrs. Chase I beg my best regards; she will excuse me that I could not withhold (see page 333 of the *Missionary Register* for July, 1829) from our public your tribute to her. All my family who are at home unite with me in respects and love to you. I hope you will favor us with a letter whenever you can get time. I trust I shall be a better correspondent than I have been.

"I am ever, dear and Right Rev. Sir,

"Your affectionate and respectful friend,

"JOSIAH PRATT.

"You will have heard, I conclude, that our venerable friend, Dr. Gaskin, has finished his earthly pilgrimage."

The Convention of the Diocese met on the 9th day of September, in Kenyon college. The Bishop mentioned in his address, that the fount of types given by Sir Thomas and Lady Acland had been brought into use; that the plan of employing day laborers on the building was highly preferable, if carefully overlooked, to the letting out of the buildings by jobs, being better for the individual work, and much cheaper in the result; this was mentioned because there were some

evil-minded persons who endeavored to prejudice the public against him on this account. Of the result of the temperance measure before alluded to, he observes: "It is not the least cause of gratitude to the Disposer of human events, that no accidents have befallen us during the progress of our extensive work, and in no part of our country has there been more uninterrupted health." As a specimen of the true end and benevolent design of the institution, the following is its open avowal in the address:—

"Is it to accomplish the aggrandizement of individuals in worldly wealth? Is it to seek the oppression of the poor, by entailing on their children the former great expenses of education? Blessed be God, the design is far removed from this. It is to cherish an institution of Christian education at a rate of unexampled cheapness, bringing science, with all its blessings, within the reach of thousands who, by reason of their straitened circumstances, must remain in comparative ignorance."

Looking forward to the future, the address proceeds:—

"At a time when the rich zone of our country, embracing more than fifteen degrees of longitude, from the Alleghany Mountains to the Pacific Ocean, is now being peopled with a rapidity of settlement never before equalled, can it be a matter of indifference, whether it be illuminated with science, or shaded by the darkness of ignorance? The lapse of one generation will decide the question. Unless something be done soon, more than has been done, the learning which our first settlers brought with them from more favored regions will, like the meteor, become extinct. Few, very few, comparatively, will retain a taste for letters, perhaps too few to revive a desire to diffuse them among the people; thus causing ours to resemble all inland governments, abounding in physical strength, without a moral power to direct it to the maintenance of civil freedom.

"Look around and mark the alarming features which designate the age in which we live. The State of Ohio contains one million of souls, one half of whom being under the age of

twenty-one, demand instruction. To teach this number, (viz., five hundred thousand,) how many instructors (deducting one fourth for infancy, and allowing twenty-five to each teacher) would be required? The answer is, fifteen thousand. And do our public seminaries of learning afford this number? Far from it. Although in operation for these many years, a few only are the sum of their yearly graduates, and still fewer those who have any thoughts of teaching others. The means to the end stand as two to three thousand; to supply this great deficiency, whence can the State of Ohio look for adequate means? Will New England afford them, as she has hitherto, in part, supplied the southern states? Alas! New England does not increase as do our wants in this western world. As well might we say that one small fountain could irrigate an empire; we can no longer look to that part of our country for the supply of so great a demand; we must provide for our own wants, or our western country will resemble the internal parts of Asia, and other despotic governments. Ignorance in the many, and art, cunning, and ambition in the few, will soon find a tomb for the freedom of our country. We must furnish our own teachers, and, blessed be God, in the plan we have instituted we have the means to do it. Having reduced the expenses to a scale of cheapness scarcely exceeding that of the most economical family in private life, we can command any number of students we are able to accommodate. Give us our buildings, and we will supply your schools with teachers; enable us to carry into effect our original plan, and our young men, graduated in the seminary yearly, will exceed two hundred."

After the signal defeat already experienced (see pp. 1—27) in his application to Congress for assistance, it might be expected there would remain but little hope for success in a second application; yet the work was so great, and evidently of such public benefit, that he could not drive from his mind what he thought a *reasonable* expectation, that time, and a more mature consideration of the subject, would serve to turn the scale in his favor. He remembered with what singular



good-will and signs of hearty triumph a great majority of the Senate had granted him a township of land, and that even in the House of Representatives it was lost only by a few, and those of the jealous members from Ohio. Who, then, will blame the writer for determining to go once more to Washington?

But first there was much official duty to be performed at home in Ohio, in the southern part of the diocese especially; and among all his men of confidence around him, whom could he appoint to represent him in the great concerns on Gambier hill? The school, with its teachers, had been moved from Worthington to Gambier. He had the advice of these teachers, but what could they do in matters of which they were not acquainted? Every one had been appointed by the writer for a certain stipend, and when that was paid, little other care had they on their minds. Not a man among them had experience in managing concerns of any magnitude. One friend there was on whose judgment he could rely, and, for the honor of the sex, that friend was no other than his wife, as the following instrument, copied verbatim, will show:—

“10th November, 1829.

“All bargains obligating the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio, of which I am the sole agent, must be subject to the approval of Mrs. S. M. Chase, my wife, in my absence from Gambier.

(Signed,)

“PHILANDER CHASE,

*“Agent of the Theological Seminary of the P. E.  
Church in the Diocese of Ohio.*

“(To be kept by Mrs. Chase.)”

What the state of travelling, and what the consequent painfulness in the performance of Episcopal duties, in fulfilling appointments in Ohio, were, at the time of the founding of Kenyon college, may be gathered from the following letters of the Bishop to his wife. They have no other merit than as they exhibit *facts*, than which nothing is more necessary to *form a correct* relative judgment.

Bishop Chase, in Worthington, to his wife, on Gambier hill:—

“*Worthington, November 14, 1829.*

“MY DEAR WIFE:

“The weather was so cold after I got into the coach at Mt. Vernon, at three o'clock in the morning, that I thought I should perish. The ground, already very rough by much travelling in the late rains, was hard enough by reason of the cold to bear a horse for the most part of the time, but now and then it took in horse, coach and all; you may well suppose our progress was but slow,—about two miles an hour. Before daylight sufficient for me to see to walk, I was nearly benumbed with the cold. When I found I could pick my way, I sprang from the coach and tried to warm myself by exercise; but, you know, I am no longer young, but old and fat, so that I could not walk for the sharpness of the ground. Besides, we soon came to the *backwoods*, where the mud was so deep that no footman could get along without wet feet and mired shins. At Sunbury I found a boy with a *mare without shoes*, waiting for me; I rode to Berkshire, and warmed my chilled limbs at Mr. Landen's. Mrs. L. lent me a pair of short stockings, to keep my feet from freezing—so I went on to Delaware; but I was very cold, and agonized on account of the crippling, unshod mare. It was dark before we saw the lights of Delaware, and yet I preached there in the church at half past seven, on the subject of prayer. The chills had such deep hold of my system, that I was quite sick the next day—headache—set off for Worthington. I stopped at Mrs. Burr's, who was kind to me—in the morning better—dined at Mr. Buttle's—sermon before dinner in the academy—paid Dr. Upson one hundred dollars—Mr. Little, of Delaware, one hundred and five dollars and fifty cents. Pray have you had a proper bill of this maple sugar, six and one quarter cents per pound? Do call at the store, and yourself see the entry on this account. I paid, also, Mr. Buttle's. After dinner I came to our old dwelling.

“I have had much talk with Mr. Douglass; he says he will go up to Gambier, and stay there and obey *your orders*, for twelve dollars per month. He will be authorized by me to

see to everything. Under his command, subject to your approval, I have put all the hands, and all the plans I have formed.

"Mr. Lampson's purchases will be approved of by you and Mr. D. Mr. Derbin, at the mill, is to take in no grain, nor make any bargains, without Mr. D.'s consent, distinctly given. I will write more before I go. Mr. Douglass will bring you some cows. I am going, before I set off for Columbus, to see dear old Mr. Goodrich.

"Your faithful

"PHILANDER CHASE."

"Saturday, 14th November, eleven o'clock, A. M."

From the same to the same:—

"Columbus, Nov. 16th, 1829.

"MY DEAR WIFE:—

"Your letter reached me, as you wished. Late last night. It gave me great pleasure to learn that Mrs. Lampson was better, and that Mr. and Mrs. Williams and Mary Batcheler had arrived. I got all prepared, by repacking my things into a valise and portmanteau, to set off this morning *on horseback* for Circleville, &c., according to my appointment. The nag was at the door, and I already mounted him. when I found him both restive and vicious. By reason of the accumulation of baggage upon him in the valise behind, I could not obtain that stability in sitting which is necessary for the management of a spirited and fractious horse. Of this I was made sensible by riding across the streets, and by his endeavoring, by kicking up, to throw me off. I think it a blessing to me that I was thus obliged to desist from the pursuit of my object, and conclude to stay here till a more favorable opportunity; and yet I know not when that opportunity will be, for the *stage-coach cannot run*. Mr. Niel told me this moment that *all his* horses were disabled, and that one half of them. by reason of their having been banged to pieces on the almost impassable roads of late, needed the assistance of the groom to rise from the ground when they had lain down. I think it my duty not to *try to go to-day*, however, for the rain comes down faster

and faster. I shall write to my friends ahead, and, if the *mail* can get on, inform them of the true state of things.

"I wrote you a long letter (at Worthington.) My directions to Mr. Douglass are for him to consult you in all things, and never contravene your judgment, and never allow it to be contravened by others. It is so to be stated in the head-men meeting, [when all come together at night to give in their day's work;] indeed, this is the only security I can feel, in a human view, when leaving home and losing sight of personal inspection of such vastly important concerns as we have on hand; and this security, much to your honor, blessed wife, do I feel in no ordinary degree in your *prudence*, and *wisdom*, and *decision*, and *integrity*, (and shall I add?) your *magnanimity* and unexampled elevation above the frailties of your sex.

"I have given Mr. D. fifty dollars to buy a few more cows, which he said he would do. This may take him a few days' time, but go he will to you very soon, so that I feel quite relieved on this head. If the blacksmiths will not consent to work in the evenings, as all other journeymen blacksmiths do, one of them must be dismissed. I am sorry I did not bring with me drafts of the *chapel building*, but how to get them now, I dare not venture to conjecture. I thank you for the papers you sent me.

"The congregation yesterday was very large, both forenoon and afternoon. I confirmed four, of whom Mrs. Cory was one.

"Your faithful and affectionate husband,

"PHILANDER CHASE."

The writer did not officiate at Circleville, though he stayed there, and was treated by Mr. Doan and others with much kindness; he hastened on to overtake his appointments at Chillicothe. These he fulfilled, and reached Portsmouth, as narrated in a letter dated

"*Portsmouth, Mouth of Scioto River,* }  
*Thursday, 26th Nov. 1829.* }

"MY DEAR WIFE:—

"The road from Chillicothe to this being exceedingly bad,

and Paint creek immediately below the town being so high that it was next thing to impossible to ford it, my last resort was to *water-passage* an '*Orleans Ark*,' as they call it, which was, as I understood, to set off in a few days; but this was uncertain, and the idea of being confined on board of such a craft, with the company commonly to be met with there, was dreadful to me. Therefore, amidst the *tender opposition* and *suppressed smiles* of my friends, I sent Mr. B. about town to purchase a *skiff*, and most happily, about mid-afternoon on Monday, he found one, and engaged the owner to come and see me in the evening. He did so, and it was agreed that I should pay him five dollars and fifty cents for the skiff, fifteen feet long and four feet wide, and should allow him, a good waterman, seven and a half dollars for his services in rowing me to Portsmouth. Early on Tuesday morning I arose, and found Mr. James and his family up, and filling my basket with choice provisions. Mr. Freeman, my nephew, soon arose 'with his shining morning face.' Mr. James also and Ann soon appeared, and we marched off to Mr. B.'s. Here a frugal meal. Mr. Woodbridge joined us, and Miss Strong (Mrs. Bond's sister) showed great anxiety to see the Bishop *set sail in a skiff on the swelling flood, for Portsmouth*. Do imagine to yourself how this company looked and bore themselves along in 'attending the Bishop to the skiff,' as they approached the awful shores of the Scioto river at its highest flood, on one of the coldest mornings known in November. See them, with eager gaze, fix their eyes on the Bishop as he leaped into the frail bark, pushed off by the waterman into the rapid current, full of flood-wood, which, with many a whirl, is continually passing round the pier of the bridge. Soon the skiff was seen carrying him safely out of sight. We rode over the dam without capsizing. We saw the vast flocks of wild geese and ducks as they rose, surprised to behold us in so cold a morning; and so passed on with only once 'stopping to warm,' at a small cottage on the bank, till, about an hour before sunset, we arrived at Piketon. Here we thought fit to put up for the night. The next morning we again pushed off for this place, and at one, P. M., we arrived in safety, though nearly perished with the cold.

"At night I preached to a large audience, and afterwards went to Mr. Ludowick's, where I slept in peace, and am able to write this letter to my best. PHILANDER CHASE."

The order of the narrative is resumed in the Address to the convention, as follows:—

THE BISHOP'S ADDRESS.

*"Gambier, September 8, 1830.*

"MY DEAR BRETHREN:—

"The goodness and mercy of Almighty God, in preserving and prospering us, notwithstanding our great unworthiness, amidst all our dangers and troubles, during the past year, form a subject of most unfeigned gratitude.

"When recurring to particulars, in order to exemplify this remark, they are overwhelming in number and magnitude. While so many of our fellow-creatures and dear relations have been called to the eternal world, *we* have been left yet in a state of trial. While the enemy of all goodness has been calling into action so much of his power and malice to destroy our college, the object of our hopes, God in the midst of judgment remembers mercy—still upholds and blesses, though, for our good, he most severely chastises us. Glory be to his great name; we will confess his goodness, and bless him in the face of all his people.

"Since we last met, four graves have been opened in our college burial-ground, adjoining Rosse chapel. The first closed upon the earthly remains of a person much esteemed and beloved by us, as an exemplary Christian and an amiable lady. She was the wife of the Rev. Chauncy W. Fitch, professor of the Latin and Greek languages in this institution. The second contains the body of a young man, member of the junior class in this college, and on his tombstone is written, 'Robert Gray, son of John and Lucy Gray, of Traveller's Rest, near Fredericksburg, Virginia.' His memorial, however, is more indelibly inscribed on the hearts of all who knew his many virtues; and the tears of his classmates are his best elegy. The third grave is that of young Laurence St. Clair Keene, of Philadelphia. The nature of my present address forbids a

full delineation of his character in this place. I cannot, however, in justice, forbear saying, that he evinced great presence of mind when, prompted by benevolence, he saved, in an unexampled manner, from instant death a favorite youth, at the risk of his own life; and yet he thought nothing of it, and seemed pained whenever the ennobling deed was mentioned to him. *There* he lies, just under those youthful oaken trees, emblem of himself as he lately was, — the object of our fondest hopes, — and of his future strength of mind and eminence of character. The trees were left purposely to overhang his modest grave, and suggest their similitude. I would gladly speak of his religious character for the example of others, but cannot here fulfil my wishes. He died in the full exercise of the Christian faith, and, we trust, sleeps in Jesus. Few youths of his age seemed to have a clearer perception of the duty of using the means of grace, and at the same time of the sin of supposing that in their outward use consists the essence of religion. He was baptized outwardly, for the sole object of receiving through faith the inward washing away of sin on his immortal soul. He received the laying on of hands, and the holy eucharist, for the inward and spiritual benefits, which to the faithful only God grants, according to his promises. The fourth and last grave, which you see in the college burying-ground, is that which covers the body of the Rev. John Herbert, late of the Diocese of St. David's, in Wales, where he was ordained to the Christian ministry by the Rev. Dr. Burgess, now Lord Bishop of Sarum. He came to us in great simplicity and godly sincerity, with full intention of doing good to the Christian cause. He was appointed tutor in our college, and, so far as his feeble health would allow, discharged his duty well. As a Christian, he lived exemplarily; and although his death was unexpected, even by himself, yet we have great consolation in believing him now among the faithful in Paradise.

“These are the instances of mortality among us, since we last met. They have affected us deeply; although no one acquainted with the facts has any thought of their being connected with the nature of the climate. In the number of one hundred and thirty students, and more than twice as many more

of inhabitants in our immediate vicinity, and among whom there has been comparative good health, and not one at this time on the sick list, these instances of mortality but remind us of the duty of continued and habitual preparation to die, even in the most salutary places. If in this pure atmosphere, where health sits on every cheek, we find death will enter and take from us the young and most beloved, can any of us go on unconcerned about the eternal welfare of our immortal souls?

"It may be recollected that, when we last met, the centre building of our college was but partially finished, and the accommodation for the members of our convention but poor. The president of the college then lived in a log house—you see how it is. The basement story of the college is now completed, and in it are not only rooms for the dwelling of the president and his family, but for the dining (could we otherwise accommodate them) of one hundred and fifty, besides convenient apartments for laundries and for dormitories. A large stone building in the rear of the college has been erected, forty feet by thirty. This is a part of our original plan, and is intended for a bakery, kitchen, and for dormitories and lodgings for the managers in the culinary department. A bell has been furnished, the weight of which is five hundred and twenty-five pounds; as soon as the ceiling immediately over it in the steeple is completed, we hope it will answer our expectations. Besides these alterations, since we last met, you behold a decent and a comfortable, well-furnished house for strangers, near which is a large building, including a granary, stable, and coach-house, of peculiar strength and convenience. There has also been an addition of great usefulness—our store-house, containing our shop of goods. Three of the village houses, also, each eight apartments, to supply the want of room in the college, have been furnished and filled. Still the demands of students for places increase, so that we are justified in believing that were our wings now erected they would soon be occupied. Had we the dwelling-house at our mill finished when we last met?—it is well built on a stone foundation, embracing a convenient cellar, and is a valuable addition to our comforts. The mill-dam and the



mills have undergone great repairs, and additions to their means of usefulness.

"As respects our agricultural interests, I cannot stay to speak particularly, although, to the real and permanent benefit of our institution, it is by far the most important. Our great object has been to convert our fine lands into a great *stock farm*, which, after being duly prepared, should afford us an abundance of milk, butter and cheese, and viands."

\* \* \* \* \*

[What is here omitted is contained more fully in the writer's letter to his wife. The address thus continues:]

"From Portsmouth I passed in a steamboat to Cincinnati. Here I officiated frequently, and confirmed in the parish of Christ Church ten persons, and in St. Paul's thirty-five. The vestry of the former church had, much to their praise, enlarged their church; but I am sorry to state, they did not see fit to request its consecration. A solemn service, so evidently tending to pious effects, ought not to be laid aside but for reasons of necessity. The parish of St. Paul's was destitute of a church when I visited them, but I was happy to observe their unanimity and zeal, which, since my visit, I hear, has led to good results, as undoubtedly will be stated in the parish report of its rector, the Rev. S. Johnston. It is with great pleasure I add, that the ladies of this parish maintain a beneficiary at Kenyon college.

"From Cincinnati I proceeded up the river Ohio to Wheeling, and thence over the mountains to Washington city. Here, and in the delightful places in the vicinity, I spent the winter in preaching and breaking bread almost every Lord's day. My home was at the house of my dear relative, the Hon. Judge Cranch, of Washington. In these duties, and in this society, I enjoyed great pleasure, in some degree counterbalancing the ill success which attended the chief object which brought me to Congress, viz., the renewal of our petition for a grant of land, to enable us to erect the wings of our college. Our able, constant, and most affectionate friend, Judge Ruggles, member of the Senate from this state, and Col. Kane, from Illinois, again brought forward the bill, which they had so successfully advocated before, in that body of our national

legislature. But by reason of a most unfortunate motion to amend, made by one other member of the Senate, from this state, the bill went back to the committee who had agreed to report in its favor. The delay thus necessarily occasioned threw the bill back in the order of advancement, till that stormy time in the councils of our national legislature had arrived, when the voice of few questions unconnected with the politics of the day could be heard. I saw the fate, and heard the last sighs, of our expiring cause, with inexpressible anguish, and submissively retired from Congress, to visit it no more. The business of our seminary called me to Philadelphia, from which most hospitable and munificent city, as your agent, I received, as heretofore, many instances of kindness. Having, before I left Washington, obtained liberty to run a daily mail between our college and Mount Vernon, I applied for advice and assistance to that worthy and patriotic gentleman, Mr. Reesides, to whom the nation is indebted for so many of her stage-coach facilities and comforts. In this application, I am most happy to report to you, I was successful; that worthy person presented to the college, and for the above purpose, a coach and harness in good repair. For this act of munificence, from which the many conveniences of a daily mail to our overflowing college, and a constant intercourse between us and the town of Mount Vernon, I tender him, in your name, the most grateful acknowledgments.

“Mr. Reesides added to his kindness of giving us the favor of sending the coach by water, free of expense, to Baltimore, where I purchased, with money sent as a present to my dear wife, from Thomas Bates, Esq., of Old England, a pair of horses to convey me to Ohio. These are now in constant use for the benefit of the college. Mr. Bates' gift was one hundred pounds sterling, and has been accounted for to the trustees. In journeying home, I found my progress was not sufficiently speedy to enable me to fulfil some appointments which I had made by letter a few weeks before, to perform official duty at Steubenville and other places in Ohio. The speed of the stage-coach, I found by calculation, would not allow this; accordingly, at Cumberland, Maryland, I left my private conveyance to follow on leisurely, and took my seat in the public

coach. This was in the commencement of a very dark night—the carriage was full of passengers. A dreadful storm commenced—some accident befell us, so that we were obliged to descend from the coach in the rain. The night came on darker—the deficiencies were supplied. We again ascended the coach—the storm and darkness increased—the coachman was bewildered, and directed his eyes to a light at right angles with the road, and supposed it to be the object to which he should steer his course. Being on a precipice of several feet, the horses went down, and in an instant the coach was crushed to atoms. I will not speak of the injuries which I received, nor of the sufferings which followed, any further than to express my gratitude for the many instances of kindness which I received, during the long and tedious days and nights of distress that followed that dreadful accident—an accident, the painful consequences of which will probably never leave me but with death. Never shall I forget the blessings of being in a Christian neighborhood, when afflicted, helpless, and alone. Never shall I cease to pour forth my thanksgivings for the blessings I received while an invalid in Cumberland, and to pray our Heavenly Father to remember, when he maketh up his jewels, those who, with such disinterested affection, ministered to my distresses there.”

[Here the design of this memoir requires, and perhaps the taste of the reader will be gratified, that there be an interruption in the Bishop's address, by a recital of some particulars necessarily excluded from a formal document. The following is the newspaper's account:]

“SERIOUS ACCIDENT.—On Wednesday night last, as the western stage was leaving town, in consequence of excessive darkness, it was precipitated off the banks of the turnpike and dashed to pieces; the horses running off with the fore carriage wheels. Bishop Chase, of Ohio, was seriously injured, some of his ribs broken, and his left arm dislocated. The Bishop had arrived in town a short time before the stage, travelling in a coach presented to Kenyon college by our late townsman, James Reesides, Esq., but being unable to reach Ohio in time to fill some appointments, he was induced to take the stage at this place. The stage was much crowded with passengers, but none of the others were materially injured.”

When the stage-coach fell down the walled embankment, alluded to in the above printed paragraph, the writer was the first to strike the ground, all the rest of the passengers falling on him; and the rain pouring down, they all escaped to the neighboring houses. His ribs being fractured and pressing on his lungs, he was unable to call for help, and remained for some minutes unnoticed, crushed under the ruins of the coach. What thoughts passed his mind during those moments of distress and expected death, he well remembers, but cannot describe. The first human voice he heard was that of the Rev. Mr. Johns, then the rector of the Episcopal Church in Cumberland. He had, on seeing, or rather hearing, the stage-coach horses pass rapidly back to the city, with only the fore-wheels, ran out of the house, and, guided only by the flashes of lightning, sought the body of the coach. "Where, oh, where is Bishop Chase?" said he, as he approached the prostrate vehicle. No voice was heard in answer. It was well that he approached the ruins and lifted the torn and muddied curtain; had this not been done, the sufferer would soon have expired, and the many troubles that have since befallen him would have been spared.

At that period, the writer's natural frame was in full vigor, so that when the good Mr. Johns had cleared away the rubbish, and helped him to get on his feet, the strength of his lower limbs carried his body, though bent almost double, to the house of Mr. Johns, which was at a distance of some few hundred yards. How he fared there, the following extracts from letters addressed to his wife will show. His first thought, after informing his wife of his distressing accident, was to prevent her coming on to see him, knowing how much her presence was needed at Gambier.

Under date of Cumberland, March 18, 1830, he says to his wife:—

"I wish you to know the whole truth, for so I have always promised you—but I beg you not to think of coming to see me—I have two ribs broken, and my elbow is out of joint, but every attention and kindness is shown me by Mr. and Mrs. Johns, and the neighbors; and once more I entreat you

not to be alarmed, nor to stir an inch. I will write every day, and let you know how is

"Your faithful and affectionate husband,  
"PHILANDER CHASE."

The following is an entire letter :—

*"Cumberland, March 24, 1830.*

"MY DEAR WIFE :—

"Last night I suffered much pain. At two o'clock in the morning the doctor was sent for, who bled me the sixth time. To-day I am better, though the pain is still acute under my broken ribs, near the lungs.

"Few as my written words must be, yet, dear wife, I feel guilty that I do not say more of my sense of the divine goodness. Instead of murmuring at this severe dispensation, I bless God that I am counted worthy to suffer in the name of a Master who suffered every agony for me.

"Your unworthy husband, P. C."

*"March 26th.*

"Every day serves to discover some additional wound which my poor frame received when overturned in the stage-coach; my left elbow was so full of pain, that till this morning I did not discover that one of the ribs on my right side had been fractured.

"My general health is good, and the family of the Rev. Mr. Johns, and all his parishioners, continue their exceeding kindness to your faithful and affectionate husband,

"PHILANDER CHASE."

The writer to his brother in the Senate at Washington :—

*"Cumberland, Alleghany County, Maryland.*

"MY DEAR BROTHER :—

"Yesterday we had the top off of a Maryland snow storm—snow more than a foot deep. It froze quite hard at night, and to-day is a winter's morning indeed. How bright the sun shines after the storm! So may God smile on me, after the dreadful storm that is past.

"I am as yet incarcerated with my broken ribs, full of pain and distress. Last night, though cheered by the reception of your kind letter of the 24th, I could not sleep. How long the night was! How much I thought of you, and of my good friends in the great Congress of the United States! Oh, that they would cease their strife, and think on things which make for peace! If God should break their ribs, and dislocate their joints, as he has mine, perhaps they would think and speak more to the purpose than they have done of late, and this you may in welcome tell them from me.

"What reason the great and good God hath in thus afflicting me, I know not, yet sure I am it is a good reason, and a reason of wisdom and mercy. Who knows but that it may be the means of my getting my township? if so, how I shall rejoice that I felt my ribs on both sides of me crack under the weight of an enormous coach, filled with fat passengers! You may laugh at this idea, yet be assured I am quite in earnest. Yes, brother, I would be disposed to skip like a roebuck at the exchange of my providential sufferings for the means to get on with our college wings. Why (you will ask) are you so set on this? Because there is extant no other method or plan by which our western world can be kept from going back into a Vandal state, than the one on which this institution is proceeding. If I love my country, knowing that I do, I cannot help being thus engaged. Give me then a college, (I ask nothing but the buildings,) out of which I can turn school-teachers, drawn from the poorer classes of society, (and therefore not above their business,) in sufficient numbers, (no half-way business,) and I will do more good—I mean you congressmen will do more good, through God's grace given unto you, than by all your great speeches made this winter.

"But to return to the subject matter of this letter. I have got my paper on a book, resting on my knee, with an inkstand on a little stand beside me, to write an answer to your letter of the 24th inst., and you perceive how I have succeeded. 'Admirably,' you will say. But I say '*capitally*.' Do give my best and most sympathetic compliments to your most excellent wife. May God bless her and all, for Christ's sake. Amen.

Your loving brother,

P. CHASE."

From the same to the same:—

*"Gambier, Ohio, April 27, 1830.*

"DEAR BROTHER:—

"I bless God that I was enabled to arrive *here* without any serious injury from my *jollings*, during my long journey on the mountains. I found all well and doing well.

"A new quarry, unexpectedly discovered at the bottom of Gambier hill, gives us, in abundance, the finest stone.

"The chapel is going on rapidly. The stones for the chancel (forty feet by thirty) are nearly all prepared and hewn. This part will be up and finished this summer. The main body of the church, one hundred feet by sixty-six feet, will progress this season and be finished the next. The college is overflowing with students. If my wings were up they would be filled in one summer. Our hotel will be completed in a few days. The coach, carrying a *daily* mail to Mt. Vernon, runs for the first time this day.

P. CHASE."

ADDRESS CONTINUED.—PRINCIPALLY CONCERNING G. M. WEST, AND HIS CONDUCT.

"My journey home, being premature, was beyond expression painful; but God in mercy enabled me to bear it. But when at home, whether sick or well, whether in pain or at ease, it was all the same. Surrounded with care as if wrapped in a garment, all the mental and physical powers of the human frame are called into action. Pain and fatigue, hunger and thirst, are forgotten, under the pressure of care for the success of the one great object we have in view—the benefiting of our country by bringing learning within the reach of others besides the rich. As soon as I was enabled to ride so far, I visited the parishes of St. Peter's Church, Delaware, and Grace Church, Berkshire. In the former I preached and administered the rite of confirmation to — persons; in the latter I confirmed — persons. Happy am I to witness the growing state of these two interesting parishes. Under the superintending care of the Rev. Mr. Stem, blessed by Divine Providence, I have little doubt of their future increase in number

and godliness. Other parishes I should have visited, but was prevented by care and bodily weakness."

[The reader may remember the notice taken in this memoir of the arrival of a man by the name of George Montgomery West in Boston, while the writer was in that city, in the month of March or April, A. D. 1827; and in view of the many evils of which he was the cause, some expressions of deep regret and sorrow were recorded that any notice had been taken of him. The man had deceived the writer's friends in England, and came out recommended by them as a fit person to be put immediately in orders, and, as the writer's agent and representative, return to Ireland, whence he originated, and where he pretended he had great influence—collect together a colony of pious and industrious Protestants, who would like to come out to Ohio and settle on the north section of land, four thousand acres, belonging to the college.

Much reliance was put in this as a source of immediate revenue, but the whole proved baseless.

The man in whom confidence was placed proved entirely a different character from that which had won the hearts of the writer's English friends, though they were loth to give him up as worthless. Finding himself received in respectable society in England, and accredited as the chaplain of the Bishop of Ohio, his ardor in seeking for his Irish settlers began soon to cool; and a more profitable course being opened before him, and a richer game in view, little was heard of him except in short and evasive letters. In reply to the inquiries made by the writer as to his success in making collections for Kenyon college, he assumed a degree of independence quite unbecoming the character in which he was acting, and the writer took care that his friends in England should know it. But this man's power of deception was yet too successfully exercised there. After he had returned and was present in the convention, his conduct was exposed as follows:]

"At our last convention, the result of the mission of the Rev. G. M. West to England, to obtain funds to assist us in our arduous undertaking, was so little known, that I was pre-



cluded the pleasure of making any communications on the subject; I am now enabled to speak more definitely. It is a matter which, I will grant, belongs more properly to the trustees of our institution; but inasmuch as there have appeared in our public prints extracts purporting to be taken from an address, delivered, or intended to have been delivered, to you, gentlemen of this body, I cannot but think I am in the line of my duty, when I am bringing the whole subject before you, that, by a careful investigation of facts, by committee or otherwise, the public mind, now, in my opinion, erroneously impressed, may be satisfied and set at ease by the truth. It is stated in the prints above alluded to that, since Mr. West's mission to Europe, there has been sent to the Ohio authorities of Kenyon college a great deal of money, and that there are outstanding debts, free of expense, in the hands of the English trustees, a great deal more. The sums vary in different prints, but all agree they are great, and this is done as if it were all new matter; a statement of moneys sent from Europe, and received by me, never before published nor accounted for. By this mode of bringing the subject into view, clothed, as the statement is, in language purporting to have been spoken to the Ohio Convention, in the year of our Lord 1830, the public mind is led astray, and an erroneous judgment is formed, not only injurious, but fatal, it is feared, to the interests of our college."

[After making a plain statement of facts to correct Mr. West's misrepresentations in money matters, the address proceeds:]

"There is another matter in the address of the Rev. Mr. West, purporting to have been delivered to this venerable body, published in England, and to a considerable extent circulated in this country. That matter is said to be contained in the following words, on the first page, alluding to his leaving me when going to England, and when, speaking to me personally, he says: 'These circumstances connected with that *valedictory moment* which you, Right Rev. sir, fully understand, but which I may not more particularly explain,' &c.

"To what these words alluded, except that we prayed together, I did not understand when first I read this address

as it came from the English press, and the same ignorance of his meaning would have continued through life, had not this gentleman, on his return to Gambier a few weeks ago, condescended to tell me what he meant. He said he expected I would use my influence to make him Bishop of the Church in Ohio. When asked on what word or deed of mine was founded such an expectation, he referred me to the time when I prayed with him and gave him the Episcopal blessing at parting. I told him that this was the first time a thought of the kind ever entered my mind; that the right of electing a Bishop being vested in the convention of the diocese, any interference on my part, either directly or indirectly, with that right, would be an offence unpardonable, and any expectation which he might have formed to that effect would be sure to defeat itself. I must therefore have been an enemy to myself, as well as to him, by harboring such a thought. Great must have been his mistake of my meaning in any expression I might have used in *that valedictory* moment.

"Mr. West then desired to be continued in his office abroad as solicitor for donations to the college. The propriety of such continuation he founded on the acquaintances he had formed and the facilities he had opened for success. His exhibition of this part of the subject was able and enticing, but the development of the motives which, by his own acknowledgment, had hitherto guided him in advocating our cause, inclined me to forbear reappointing him."

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## CHAPTER VI.

1830.

G. M. WEST'S PUBLIC SPEECH—CONDUCT OF HIS ADHERENTS—LETTER OF DR. MILNOR—FRIENDSHIP SHOWN IN A WRONG WAY—PROTEST AGAINST AN ILLEGAL AND UNCHRISTIAN INVESTIGATION—A REPLY TO AN UNJUST INQUISITION.

After the opening of the Convention of 1830, a committee was appointed to take into consideration so much of the Epis-

copal address as related to the Rev. G. M. West. The convention then adjourned, and the Bishop went to his room in the college, and soon heard that "Mr. West was before the committee, making a public speech before all the members of the convention, the professors and teachers and scholars of the institution, and any and all who were on Gambier hill."

And what, gentle reader, suppose you was the nature and tendency of this speech of G. M. West? Its nature was the most abusive of Bishop Chase, and its end and tendency to justify his own conduct in aspiring to be Bishop of Ohio. And can it be supposed that the audience before him could patiently listen to a speech of this nature from any one? Strange as it may appear, they did listen to it. Why he was not stopped, and indignantly spurned from the college hill, can be accounted for in the writer's mind only by supposing that the professors and tutors whom he had appointed to their several stations, and cherished as his friends, were not *really* friendly to him. The Bishop had not been so happy as to please them in all things, and they had begun secretly to wish they might get rid of the debt of gratitude due to the founder of the institution. Under this impression, their minds would naturally rejoice to find the Bishop in trouble, and so long as they could keep out of harm's way they cared not how much and how unjustly he was abused. This same G. M. West had just come from New York, where he had engaged many to join him in a plot to give great trouble to the Bishop, if not to ruin him. He bore about with him the plan of the attack, and boasted that his supporters were among the most respectable of that great city. He said that the subscribers of the Milnor professorship, and the promoters of the scholarship established by St. George's Church, were his friends; that they had commissioned him to call the Bishop of Ohio to an account. All this was well known to certain of the professors, and this was the reason there was no objection to West's abuse of the Bishop. The leading professors held their tongues, and heard the orator evidently with complacency, and when retiring they congratulated each other that the Bishop now had received his dues. This sentiment spread among the students and candidates, one of whom came boldly to the Bishop's family and

boasted of the overwhelming power of the eloquence he had witnessed. "*West has completely triumphed,*" said he, addressing himself to her who had shared in the labors of founding Kenyon college. Is it a matter of surprise that the writer and his wife should henceforward entertain but a sorry opinion of any excitement of popular feeling, when got up by artful and wicked men? It is often said that this or that thing is *popular* or *unpopular*—that the public feeling is roused. The very assertion leads to the inquiry, how came it so? was it by *telling the truth*, or by *uttering falsehood*? Was it maintaining a *righteous* or an *unrighteous* cause?

West, in his speech, was very bold; he justified what he had done in aspiring to the Episcopate, and blamed the Bishop for "not apprehending him rightly, and if he did not apprehend him rightly, for not fulfilling his implied promise, to acknowledge him a Bishop;" for "he did ordain him Bishop in private, and that was by the third time laying his hands on his head." "What," said he, "could the Bishop mean by a third laying on of hands, if it were not to exemplify in me the three orders in the ministry, first a deacon, second a priest, and third a Bishop?" and he blamed the Bishop for not considering the transaction in this light, that is, a true *consecration*.

If the reader will call to mind, that this *third laying on* of hands, which West here terms a consecration, was nothing more than a common Episcopal blessing at parting, such as Bishops are accustomed to give, after devout prayer to God, especially at taking leave of their friends and clergy, he will have some idea of the writer's feelings of contemptuous distress which he felt at hearing of this part of West's famous speech before the committee.

What they thought of it, may be seen by the following extract from the minutes of the Convention of 1830. The words of the committee, in their report, are as follow:

"With regard to the second point—the succession to the Episcopal chair of this diocese—your committee have no doubt but that an entirely erroneous impression existed in the mind of Mr. West. No sufficient evidence has been submitted

to the committee that the Right Rev. Bishop Chase ever held out to Mr. West the hope of succeeding him in his Episcopal office. And your committee are pained to add, that, between the defence publicly delivered before the committee, by Mr. West, and his answers to them in private, upon this point, there was a manifest inconsistency. Your committee understood Mr. West to say, on the first occasion, partly from a written declaration, and partly extemporaneously, that the Bishop had *privately* invested him with the spiritual character of a Bishop; or at least he promised to leave on record, in case of his (the Bishop's) decease, a recommendation of him (Mr. West) as his successor. Afterwards, when Mr. West was asked by the committee, 'Will you give your written statement concerning the Episcopacy to the committee?' he declined a compliance, after repeated and earnest solicitations. And when the inquiry was made of him by the committee, 'How could you suppose Bishop Chase intended to exert his influence to make you his successor?' Mr. West replied, 'My *impression* is, that the Bishop said he would recommend me.' Your committee doubt not that such an *impression* existed on the mind of Mr. West; but it appears to them that there is a material difference between the positive assertion that Bishop Chase had invested him with the *spiritual power* of a Bishop, or would leave on record a recommendation of him to the Episcopal office, and the above reply, 'MY IMPRESSION IS *the Bishop said he would recommend me.*' All which is respectfully submitted.

"B. P. AYDELOTT,  
"INTREPID MORSE,  
"BEZALEEL WELLS,  
"PLATT BENEDICT,  
"JOHN BAILHACHE."

The writer was quite unaware of the *plenipotentiary* commission with which his antagonist was at this time invested. Little did he know what Mr. West, in his short visit to New York, had obtained from certain gentlemen. To give the reader some idea of this, an extract of a letter from the Rev. Doctor James Milnor, rector of St. George's Church, will be

here introduced. It is dated December 23d, 1830, and seems to revert back to the very times, circumstances, and events, of which the writer is now treating. Speaking of West, he says : —

“He (i. e. Mr. West) is a most artful man, and possesses the faculty of insinuating himself into the good opinion of those with whom he converses, to an extent at which I am much surprised. I fear he has already greatly injured you in the estimation of many in this city. As to the matter of the consecration, your explanation accords exactly with my anticipations; and I can scarcely exercise so much charity as to believe that the man, on whom you pronounced your scriptural and appropriate blessing, could have been so ignorant as thus to mistake its import; and yet I am sorry to say, he has been successful in making many laymen, and at least one clergyman, here, believe that you actually did so useless, inconsiderate, and uncanonical an act as to convey to him the spiritual authority of a Bishop. With respect to the alleged document by which you are said to have appointed him an assistant Bishop, or to have given him assurances of your assistance in obtaining the office, I am happy to say, that it will furnish no ground for a charge of forgery against its holder, as it turns out to be nothing more than the harmless document by which you appointed him your chaplain. At least, I can discover no other instrument, referred to by his friends, but this, to support his unfounded assertion. I think it, upon the whole, a fortunate circumstance, in regard to the development of Mr. West's character and views, that he has made these two allegations; for, of what is not that man capable, who can so misrepresent your parting interview, as to convert an expression of pious feeling and personal attachment into a consecration, and a certificate of his appointment to the comparatively insignificant office of a *chaplain*, into an unauthorized nomination to the office of an *assistant Bishop*? I feel confident, that, where these two points are generally understood, his best friends, if they are honest men, can only shield him from the charge of falsehood and misrepresentation by pleading his gross ignorance of the institutions of our Church. But there

are other matters of more grave concern, to which I think your most serious attention should be forthwith directed. Whatever may be thought of his absurd claims to the office of a Bishop, which I do not believe he or his friends will much longer involve themselves in the nonsense of asserting, yet your numerous and warmly attached friends in England and in the United States, who are contributors to your great object, will expect that Mr. West's strong asseverations, in regard to *mismanagement*, *misapplication*, &c., which he has supported so plausibly as to be believed by several of the subscribers to the professorship which bears my name, should be rebutted by a most candid and well authenticated statement of actual facts. Rumors are afloat, throughout this city, originating with Mr. West and his adherents, that moneys contributed for one object have been applied to another; that there has been excessive prodigality of expenditure; that accounts have been very irregularly kept; that none know, in fact, the actual state of the finances of the college but yourself; and that, from your unacquaintance with accounts, or the multiplicity of your engagements, or carelessness in your pecuniary concerns, or (as some are unkind enough to insinuate) with a view to private emolument, the benevolence of the public is likely to be of little advantage to religion and learning in Ohio. You will not doubt that these things are stated by me, not as having impressed my mind, as I know they have the minds of others, with a belief of their truth, but as furnishing very cogent arguments for early and lucid explanation of the whole progress of the work under your care, so as to disabuse the public mind, and show the falsehood of the statements which your enemies have made on these and other points of a similar kind. It is true you have already a vindication of your character from such charges in the report of the committee, declaring their satisfaction with your doings, and importuning your continuance of your agency; but even this is converted into an engine of assault; for it is openly alleged here, that some of those who concurred in it only did so because the confusion and complication of the pecuniary concerns of the college were such that no one could be found who

would have been willing to take charge of them in such a state.

"In this part of the business I feel greatly interested, as having the privilege of being your personal friend, as being anxious for the prosperity of the noble undertaking in which you are engaged, and as its right understanding is connected with the completion of the Milnor professorship, two at least of whose founders, and I know not but more, Mr. West has, in my absence, succeeded in alienating from their former regard toward you."

In the above letter the writer saw, or thought he saw, many tokens of sincere friendship; but that he had serious grounds for protesting against the Doctor's mode of showing it, the following statement, made at the time, will show. In his answer to Dr. Milnor, the writer makes the following protest:—

"PROTEST.

"I do not object to investigation of my proceedings, or the motives which gave rise to them, but I protest against an ungentlemanly, unchristian and illegal mode of investigation; and the reasons for my protest, as applicable to the present case, may appear by the following statement:—

"Our institution is under the direction of trustees, chosen triennially, by the Convention of the Diocese. These trustees, for want of a better and more able person, appoint me their agent, and every time they meet I give unto them an account of my stewardship; and, after strict investigation, they approve, and publish their approval to the world, by entering their doings on the journals of the Convention of the Protestant Episcopal Church of the Diocese of Ohio.

"These journals are sent to every part of the United States, and to friends abroad. Now, supposing I had done wrong in any of my proceedings, the trustees would know it; and base indeed would be their minds and hearts if they did not, in all concerns of which they have the control, make me answer for it. And if I refused to repair my error, the world would know it; the courts of justice would know it; and if it



involved my moral character, the House of Bishops would know it—and from them we should have a righteous sentence. The Bishops, individually and collectively, are ‘Visitors’ of the institution; no constitutional article can be altered without their consent, and should anything go wrong of a serious nature, it is by an express article of the constitution of the college, confirmed by legislative act of the civil government of Ohio, in their power, and their bounden duty, to visit the institution, and make inquiry; and, if they see fit, to apply to a court of law for a ‘*writ of injunction to stay proceedings*.’ All this is in print, as it was devised by me, as the first corner-stone of our institution. It was published in England, that this would be its first principle; it was recognized as the condition of all donations, and when I returned to America, it was mentioned and inserted in our constitution of the seminary, and by the legislative establishment of that constitution became the law of the land.

“Few things of the kind have obtained greater publicity than those which I have stated, concerning the manner of regularly administering the affairs of Kenyon college. And by them how visible is the path of duty to any person who, acting on *Christian* principles, wishes to obtain satisfaction. Suppose that *you*, dear Doctor, had been doubtful as to the correct management of our affairs; what would you have done? You would have looked over the journals for the doings of the trustees. You would have seen there no grounds of complaint. All things relative to the accounts and the management of the affairs having met with the entire approbation of the board of trustees, you would have been satisfied. This would have been your settled conviction; unless the character and fidelity of the trustees should, unhappily, have fallen under just suspicions; in such case you would inquire into the matter the *right way*. If you saw the trustees were, by neglect or transgression, going counter to the requisitions and canons, or to the principles of moral right and honesty, you would have made the matter known to the visitors of the institution, the Bishops of the Dioceses, who are recognized and established as such by the civil law; and if they saw that you had grounds of complaint, an investigation

would take place. But, instead of this, how was it? What was the course of proceedings in this case?

"A man who had been sent to Europe for subscriptions for Kenyon college, and, from his having stayed there some years, must necessarily come back ignorant of all proceedings, and reasons of proceedings, in the institution; and now, having made his appearance, if he had any right to investigate, takes no pains to get the information necessary to judge; reads no journals of the proceedings of convention or board of trustees; asks for no information from the books of *receipts* and *expenditures*; examines none of the college buildings, nor rides over an acre of ground, nor examines a mill, farm, barn, stables or fence, with an honest view of witnessing the reasonableness or unreasonableness of expenditures, but, blind to all others, grasps at ONE DAZZLING *object*, the MITRE; forsaking modesty, forsaking truth — *he will be a Bishop!* Disappointed in this, all his powers of adulation forsake him. From a sycophant, he becomes an enemy. He turns his face to the eastward, saying he would quit Ohio and go to Nova Scotia; and in passing through New York, he finds '*the friends of Bishop Chase*,' who, in a moment of great excitement, made by Mr. West's very artful manner of EXHIBITING HIS PRINTED DOCUMENTS and getting up his subjects, give credence to all he says, and appoint HIM to be their inquisitor, with full power to return to Ohio and call Bishop Chase to an account.

"But it may be asked by strangers, Who were these gentlemen from whom Mr. West said he was sent to investigate the conduct of Bishop Chase?

"They were persons who, it was supposed, after the papers should have been *duly exchanged*, would be legally constituted a committee of trust, for a *certain time*, of the funds subscribed for the maintenance of a professor in divinity in Kenyon college, and the professorship, out of respect to yourself, dear Doctor, was to be called the *Milnor Professorship*, according to the desire of Mr. Arthur Tappan, who had made the first subscription of a thousand dollars. They had been already active in this benevolent business. My brother had communicated with them on the subject concerning the man-

agement of the whole affair of his subscription of one thousand dollars; I had desired Thomas Smith, Esq., of King George county, Virginia, and the Rochester subscribers of one thousand dollars each, to communicate with them; and we all felt grateful to them. But we never thought, because they, each of them, had subscribed, and got others to subscribe, to the Milnor professorship to the amount of nearly one half of the whole, that therefore, before the papers were interchanged, they should assume the power of appointing an INQUISITOR-GENERAL, unacquainted with our affairs, and disappointed in his calculations and views, to investigate all the matters and things, and accounts, proceedings, and motives, both civil and ecclesiastical, temporal and spiritual, of, and belonging to, Kenyon college and Bishop Chase; and withal to *dictate* to the board of trustees what should and should not be done! How little did these worthy gentlemen seem to understand what is due to our feelings as Christian brethren! And I here ask of you, Doctor Milnor, and of all who know the relative duties of men, if it be not incumbent on me to protest against such a mode of proceeding as *unchristian and illegal?*"

The above protest was made most sincerely through a sense of duty to state the truth. Yet such was the respect entertained for many who had become dupes of Mr. West's artifice, and especially for Dr. Milnor, who, though mistaken, had proposed this mode of satisfying the public, that the writer thought fit to meet the whole subject, by going into particulars, and defending himself against West's insinuations and charges at every point, with as much candor and truth as if he were a legally commissioned inquisitor.

Items to which the writer was, by the singular opinions of his friends in New York, driven to give answer to G. M. West!! may be seen in a pamphlet published at the time, entitled "Defence of Bishop Chase against the Slanders of G. M. West."

The writer went into a full description of all the farms, mills, dam, race, miller's house, students' house, hotel and hotel stable, carpenters' and shoemakers' shops, dairyman's house, cows' stable, stackyard, threshing-floor, granary, ox-

shed, and board fence; the old dining hall, water well, printing office, college stable, professors' house, college kitchen, building of hewn logs, cabins, &c. ; Cascu Hermitage, Kenyon college, grammar school, college buildings, Rosse chapel; all which were most particularly and severally described, and their estimated cost recorded.

ROSSE CHAPEL is the twenty-third item set down in Bishop Chase's account, responsive to the *inquisition* of G. M. West, as recommended by the letter of Dr. Milnor. The whole article is here transferred, for reasons which will appear to the sagacious reader as he reads it:—

“ROSSE CHAPEL.

“In speaking of this instance of our expenditure, I am well aware that it is a subject of great interest, on which there is a difference of opinion among the professed friends of the institution. I shall therefore state nothing but facts, and give my reasons for the course I have taken.

“This building, I mean the site chosen for the building, and where the materials are collected, and the work begun, is on the west side, because the most elevated part of a square, laid down in our plan, called Bexley square, precisely forty rods north of Kenyon college. The steeple or tower is to front the square, and the chancel is in the rear, or west end. I regret this, because it reverses the significant arrangement observed generally by our Church, an allusion being had to the placing of the chancel in the east, to the *oriens ex alto* mentioned in Scripture. But, at the same time, I cannot think, with some of my friends, that it is of so great consequence as not to be departed from when the inconvenience would be considerable in observing it. In the present instance, to place the chancel at the east would be putting it at the entrance of the church, and throwing the tower at the west end, much to the disadvantage of the looks and convenience of the building. But this is not the subject of complaint but of a few, and those at a distance, who have not visited our place.

“The dimensions of the chapel are as follow:—

|                                                |       |
|------------------------------------------------|-------|
| Length of the body, 100 feet from out to out.* |       |
| Chancel, . . . .                               | 40    |
| Tower, . . . .                                 | 10    |
|                                                | <hr/> |
|                                                | 150   |
|                                                | <hr/> |
| Breadth, . . . .                               | 66    |

"The walls in the basement are three feet thick; the foundation is deep sunk in the ground, and the whole is carried up to the first floor, on which the timbers, both girders, beams and joists, are framed and pinned together with great care. The winter coming on, all was covered, and remains safe from the weather.

"In the house built for the preservation of the materials, there is lime enough to more than half finish the church, and the same may be said of the stones that lie all round the building, three quarters of which are already cut, ready to be placed on the wall. The masons inform me, that, if we include what is already drawn, and also those not hauled, but got out and prepared at the quarries, there is more than that proportion.

"Here then we stand. The church, even in its erection, not to speak of its *finish*, is about half done, and we stop; and in so doing, I am asked, why did I *commence* a building of this nature on so large a scale?

"I answer, because it is no larger than it ought to be; and this, I think, I can prove to any one who, without the weight on his mind of a preconceived opinion, will patiently and candidly listen to me.

"I suppose it will be granted me that our church ought to be large enough not only to hold ordinary congregations, but to accommodate with seats the friends and relatives of the students, who attended, as we witnessed last *commencement*, the speaking and other exercises of their sons, on interesting occasions. If this be granted, which I think no reasonable person will deny, then are we prepared to make it plain that the dimensions of Rosse chapel are on the *less*, instead of the *greater*, extreme.

\* After the writer had resigned and left the college hill, the dimensions of the intended chapel were reduced, and the style of architecture entirely changed.

"Kenyon college was intended to be a great institution, of extensive usefulness; and if the public confidence be not withdrawn from us, by premature and groundless fault-finding, it will yet be completed on its original design, of accommodating five hundred students and upwards. The present number does not exceed one third that quantity, solely from want of buildings, which the public government ought to enable me, as they have always enabled other colleges, to rear.

"Such, however, is the goodness of our cause, in trying to benefit the rising generation of our dear country, and such our trust in the merciful assurances of Divine Providence, which from time to time have been so signally vouchsafed us, that it would be criminal not to believe the wings of the college will be built, and unpardonably criminal were I to let my infidelity proceed to such length as to carve out a scanty plan for the house of God—a place too small to accommodate an audience suited in some degree to the greatness of our plan.

"This was my motive, and these were my impressions, when I sat down to draw a plan for Rosse chapel. I saw that a building was required that would accommodate five hundred students, and an ordinary congregation, from the professors, teachers, clerks, officers, and servants, added to the inhabitants of the neighborhood, to be as many more; making in all one thousand, the net number when all should be in complete operation. And what dimensions should that edifice have, which should accomplish this design? The body of that which I determined to build is, exclusive of the tower and chancel, internally, ninety-four by sixty, which being multiplied together, produce 5,640 square feet. Out of this sum must be taken the room for the aisles, which instead of doing, I allowed nothing for the chancel and end gallery: 5,640 square feet therefore are to be considered as the room, to be divided into sittings for the students and congregation. How much room will each person on an average require? I was answered, two feet one way and three feet the other, without crowding, = 6 square feet. 5,640 divided by 6 = 940. This was so near the number thought of, that the dimension chosen for the chapel seemed unavoidable.

"But there is another way of considering this affair, arriv-

ing at the same conclusion, but by a different process. You observe I made no allowance for extraordinary occasions. Ought these to be overlooked? Suppose that the friends of the students, and the friends of the institution, and the members of the convention, attend as they have hitherto done, every year increasing beyond expectation. Are these to be unaccommodated? Are persons to come fifty and one hundred, and some several hundred miles, to the convention and commencement, and when there to find no seat nor shelter from the storm?

"It was well *last year* that there was no rain nor inclement weather, when so many people attended in the open air, to witness commencement exercises.

"Well, suppose there are five spectators to each student, (which certainly was the case last summer, and granting our number of students not to exceed two hundred and fifty, which will be the case, if all things proceed as usual, next summer after the building now erecting, seventy-four by forty, shall have been finished,) you will see that the church must have space to accommodate two hundred and fifty students, and an audience of twelve hundred and fifty; in all, fifteen hundred.

"Thus it is seen that, instead of the present chapel being too large, one summer will prove it of too small dimensions.

"All this for the *present*. What then will one generation, our own children, think of the *fault-finding spirit* of which I am now complaining? when they shall see Rosse chapel, '*large and expensive*' as it is now said to be, actually too small to contain half the multitude assembled on the great and conjoined occasion of the convention of the Church and the commencement of Kenyon college.

|                                                   |             |
|---------------------------------------------------|-------------|
| Rosse Chapel cost . . . . .                       | \$3,019 96  |
| The amount of the previous items brought forward, | 29,356 22   |
| Total cost of buildings, . . . . .                | \$32,376 18 |

\* \* \* \* \*

"Thus, dear sir, have I performed a very painful task—that of rebutting the arguments of Mr. West and his adherents against me and the college. I have done it more by facts than by arguments. But there is one thing more to do before

we have done with this subject; and this is to let you see what those think of the slanders of Mr. West who are best able to judge. As soon as I received your letter, I took the liberty of copying it, so far as related to Mr. West's accusations, with my own hand, so many times as to send it to all of the trustees who had taken an active part in the examination of the college accounts; and to the Rev. Mr. M'Elroy, till lately our chief auditor. Their certificates are as follow:—

**"CERTIFICATE OF THE EXAMINING COMMITTEE.**

"We, the undersigned, trustees of Kenyon college, having received information, through a letter addressed by the Rev. James Milnor, D. D., to Bishop Chase, that reports injurious to the reputation of the latter, in his official capacity of president of our institution, have been put in circulation in the city of New York, and elsewhere, by the Rev. G. M. West and his adherents, feel ourselves bound by a solemn sense of duty to step forward in vindication of our venerable diocesan, and to renew the expression of our entire confidence in his integrity, and our full conviction that, in the management of the concerns of the college, he has been uniformly guided by a single eye to the glory of God, and to the prosperity of the institution committed to his charge.

"The principal allegations of Mr. West, according to Dr. Milnor's communication, are—"That moneys contributed for one object have been applied to another; that there has been excessive prodigality of expenditure;" and that accounts have been so irregularly kept, that no one, the Bishop alone excepted, could "know the actual state of the finances of the college."

"With regard to the first of these allegations, we may observe, that it is possible that moneys, originally contributed for one object, may, in a particular case, have been applied to another. We have been informed by the Bishop that a part of the funds subscribed towards the erection of Rosse chapel was, for a short period, appropriated to the use of the college. But we cannot see how this single fact can, with any show of justice, be brought forward to support a charge of



"misapplication." The preparation of the college edifice for the reception of the students was a work of pressing necessity. To its prompt completion all the labor that could be judiciously employed on the ground was indispensable. The erection of Rosse chapel, however desirable, could, on the contrary, be dispensed with—a church, without a congregation, would have been useless. In a complicated establishment, where all the work is executed by one set of means, on one domain, and for the promotion of one and the same end—the whole being under the actual superintendence of one and the same person—the judicious application, for a limited time, towards a laudable object, of funds originally designed for another, but which could not then be used to advantage, can most assuredly afford no ground for serious accusation; and we feel confident that, from liability to such a charge, trivial and unimportant as it is, few men, placed under similar circumstances, would have kept more free than Bishop Chase. We may further observe, that, from documents submitted to our inspection, we have reason to believe that the ground for complaint, if it be one, has long since ceased to exist: more money having been expended towards the erection of Rosse chapel, and the preparation of materials necessary for its completion, than the net proceeds of the various benefactions specifically intended for it. So much, then, for this item of "misapplication."

"In relation to the second allegation—"that there has been excessive prodigality of expenditure," in the disbursement for the college, we hesitate not to say, that, so far as our knowledge extends, it is wholly destitute of foundation. A thorough investigation of all the accounts, which took place in September last, and in which we participated, satisfied us, and we believe every other member of the board of trustees, that the pecuniary concerns of the institution had been conducted with the strictest regard to economy, and that the whole of the work, although executed in the best manner, had been done on the cheapest possible terms which the nature of the case would admit.

"As it respects the third allegation—that accounts have been so irregularly kept that no one, except the Bishop, could

know the actual state of the finances of the college—we must be permitted to observe, that no greater difficulty has been at any time experienced in our settlements with the Bishop, than could have been expected in any extensive establishment, where, from necessity, and a desire to avoid all unnecessary expense, the number of clerks must be limited. Before the adjournment of the board, every account was examined, and carefully compared with the vouchers; and so far from discovering anything calculated to shake our confidence in the rectitude of our president, we found everywhere the strongest proofs of his official integrity, and of his entire devotedness to the best interests of the institution. Our sentiments on this point remain unchanged; and we are confident that any imputations on the character of the Bishop, in consequence of his connection with the college, must be the offspring of misinformation or malevolence, let them come from what quarter they may.

“The same observation may be applied with still greater force to the insinuation that the Bishop has appropriated the funds of the institution to his own private emolument. Every one of his public acts, whether as the projector, the agent, the benefactor, or the president, of Kenyon college, proves that a charge of this kind must be a base calumny. The mortgage of his estate to Paul Beck, Esq., of Philadelphia, to secure the payment of debts incurred for the benefit of the institution; his subscription to the Milnor professorship; his recent liberal donation of two thousand dollars, besides his valuable library of about one thousand five hundred volumes, and, above all, his almost unparalleled labors, for which no pecuniary reward could afford an adequate remuneration—tend to prove that the good of the Church, and the welfare of the rising generation, and not considerations of individual ease or private interest, have influenced his conduct and given activity to his exertions.

“The mode in which the Bishop's subscription to the Milnor professorship has been liquidated, has been heretofore so fully explained in official communications from the board of trustees, and the receipt of it so amply acknowledged in the resolution of the board, of the 11th of September last, that

it looks more like a work of supererogation, than an act of positive duty, to recur to it at this time. As Dr. Milnor has, however, mentioned it in his communication, as one of the points in relation to which Mr. West had charged the Bishop with mismanagement, we avail ourselves of this occasion for again stating the facts of the case.

“ Bishop Chase advances money, out of his private funds, to carry on the purposes of the college; and the trustees, from time to time, acknowledge themselves justly indebted to him. The Bishop, in order to complete the Milnor professorship, subscribes one thousand dollars, but instead of paying it to the persons appointed for a time to hold and manage the funds, the college assumes the debt created by the subscription of Bishop Chase, and the trustees become obligated to pay faithfully the interest of the said sum of one thousand dollars to the Milnor professor himself, forever; and for their obligation thus to do, the Bishop gives the trustees credit on their obligation to him for one thousand dollars. Thus Bishop Chase's money, to the amount of sixty dollars per annum, the lawful interest of the subscription, helps to support the Milnor professor, that being the object in view; and whether this be by having the trustees of Kenyon college, or the worthy gentlemen selected from St. George's Church, New York, perform the good deed, appears to be of but little consequence.

“ The report alluded to by Dr. Milnor, that some of the members of the board of trustees, who concurred in requesting the Bishop to continue his agency, did so because the confusion and complication of the pecuniary concerns of the college were such that no one could be found who would be willing to take charge of them in such a state, we must beg leave to remark, is altogether groundless, so far as we know or believe. The accounts of the Bishop had all been examined and approved, and everything connected with the institution had been explained to our entire satisfaction, when his resignation was received. No other motive, therefore, could have induced the board earnestly to solicit his continuance in the discharge of his arduous duties, than that assigned in their communication—their unanimous conviction that he was better qualified than any other person to direct and manage the extensive

and complicated concerns of the institution; and that the acceptance of his resignation, at that time, would endanger its best interests. They spoke the language of truth and sincerity, and could never have imagined that their belief in the peculiar adaptation of the Bishop to the work for which God in his Providence had evidently fitted him, and their entire confidence in his superior qualifications, as well as in his integrity, could ever be converted into an engine of assault against his character.

“We may, in conclusion, be permitted to remark, without overstepping the bounds of that charity “which hopeth all things,” that the assertions of the Rev. G. M. West, on any question in which his feelings are interested, ought to be received with a great degree of allowance. There have been for some years past, as we have learned, in the hands of a worthy clergyman of New York, (Rev. Dr. Wainright,) documents seriously affecting his character, both as a man and as a minister; and without giving implicit credit to all that has been or may be said to his prejudice, the correctness of his unsupported assertions ought, at least, to be weighed in the balance of probability before they are admitted to be true.

|                     |                                  |
|---------------------|----------------------------------|
| “ ‘JOHN P. BAUSMAN, | } Trustees of<br>Kenyon College. |
| “ ‘JOHN BAILHACHE,  |                                  |
| “ ‘JOSIAH BARBER,   |                                  |
| “ ‘BEZALEEL WELLS,  |                                  |

“ ‘Columbus, January, 18, 1831.’

“CERTIFICATE OF REV. JAS. M’ELROY, TWO YEARS A CHIEF AUDITOR  
OF ACCOUNTS OF KENYON COLLEGE.

“ ‘In the autumn of 1828 I joined Bishop Chase, with the view of rendering him what assistance I could in his disinterested and arduous labors.

“ ‘He signified to me that it was his intention to lay before the donors to Kenyon college a statement of how their donations had been expended, and that it was his wish that I should prepare it. I willingly acceded, and entered upon an examination of *all* the financial transactions that had taken place on his part as agent for the trustees of Kenyon college.

I spent six months in this examination, and on the 1st of March, 1829, balanced the books of the institution.

“ ‘To convince every one acquainted with accounts that Bishop Chase, or his book-keeper, had not been careless in keeping his accounts, and that the transactions were regularly recorded, it is only necessary to state that the expenditures, as noted in the books, agreed to a cent with the amount of cash received by Bishop Chase on account of the college, the amount of subscriptions received in produce, and the debts due from the college.

“ ‘In the spring and summer of 1830, I again spent my leisure hours at the books of the institution, and assisted the book-keeper to bring them up to September of 1830, and found the transactions regularly recorded, much to his credit. I resided two years in Kenyon college, and during this time had free access to all Bishop Chase's accounts, and to the store accounts, and I never had reason to think for a moment that Bishop Chase, or his clerks, did not pay the most conscientious attention to them, and keep them strictly correct.

“ ‘JAMES M'ELROY,

“ ‘*Minister of Trinity Church, Cleveland, Ohio.*

“ ‘*Jan. 22, 1831.*' ”

It would be more curious than profitable to follow the course of G. M. West. Though exposed, he felt no shame, but claiming to be Bishop by virtue of the laying on of hands at Mr. Banning's, he stood forth as the apostle of primitive Episcopacy in Liverpool, England, and gained many hearers; till at length the bubble burst, and after having been exposed and dismissed with dishonor from the Methodists, Episcopalians, and Presbyterians, he at length became so notorious as to lose the power to deceive, and sunk into merited obscurity.

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Before opening the scenes which follow, as a worthy sequel of West's conduct, the writer is constrained to revert to

## FIRST PRINCIPLES.

No one sentiment ever more effectually immortalized a human being, than the following has done the name of *Richard Hooker* :

"Of law," saith he, "there can be no less acknowledged than that her seat is in the bosom of God—her voice the harmony of the world. All things in heaven and earth do her homage; the least as feeling her care, the greatest as not exempted from her power. Both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."\*

Law, thus considered as the representative of *righteousness*, when giving every one his due, and acting for the good of the whole—for future as well as present inhabitants of the earth—has been respected by all civilized beings, and in no nation has it obtained a greater sway than in that which we call our parent land, and whence we draw our *jurisprudence*. In that land this law of *righteousness* hath obtained the venerable name of the *common law of England*—the law in which all have a common interest, and to which all are obliged to submit; the king on his throne, and the mechanic at his trade, must alike bow submissive to its supreme authority. When *Prince*, afterwards *King Henry the Fifth*, broke the law, and insulted the judge, he was imprisoned and suffered his penalties, as if the humblest peasant.

This common law, or law of righteousness, is paramount to what is termed *statute law*, because it is antecedent to all human legislators and legislation. It reigns where God alone reigneth, in the hearts and consciences of men. What but this binds man to man, to do unto others as he would have others do to him? What but this compels one generation to fulfil the will of another, when devising estates for the benefit of posterity? What but a *trust* in this great basis of all law prompts men to industry in acquiring wealth, and to acts of benevolence in bequeathing it to others? On what do they rely in thus spending and ending their lives in deeds of benefi-

\* *Life of Hooker*, p. 51.

cence, but the great principle of common law, that the trustees to whom they commit their wealth are obliged, in the very nature of civil compacts, to use it forever as the donors desire. Were this principle lost or disregarded, what a savage state would ensue? It is this great principle of common law which has enshrouded *eleemosynary* institutions with a mantle of sanctity, of which none but men of vice or ignorance have ever attempted to dispel them. Look to the reports from our higher courts and the opinions of our most learned judges. In these what is there that strikes the eye of a discriminating observer so forcibly, as the maternal, never-dying care, with which *justice* has guarded every covenant professing to benefit posterity. The moment a deed of charity is conceived in the mind of man, and so brought into being that in its face may be read the features of good will to future generations, that moment the same is named and recorded, and consigned to the bosom of justice, who draws her sword to defend its rights. In this defence the sympathies of all that is good and great among civilized men are engaged. So that he who would attempt, by the hand of violence or the arts of intrigue, to invade the sanctity or divert the destined course of this consecrated being, has the interests of the human race arrayed in arms against him. All *eleemosynary* foundations, on this great principle of common law, assume the nature of contracts. No legislature can annul or alter them. And when, through mistaken zeal, or perverted views, or excited feelings, this has been attempted, the stern voice of justice has seldom failed to rebuke and *chastise* the offenders.

Witness the course of Dartmouth college. This institution was founded on donations from England, gathered by Eleazer Wheelock. The legislature of New Hampshire attempted to interfere and control the destinies of the property, contrary to the will of the donors. An appeal was had to the courts of justice, and what said our chief justice, Marshall? He nullified the enactments of New Hampshire, on the ground that they had violated the great principles of common law which we have here named,—that *eleemosynary* institutions, as sacred contracts made for the benefit of the human race between one generation and another, cannot be violated. The

donor's will must prevail, and be obeyed. This was the opinion of the friend of Washington, and the father of the United States' courts of justice. Of the same sentiment have been all great and good men. That venerable prelate, Archbishop Whitgift, in his animated address to Queen Elizabeth, on her majesty's inquiring how she should dispose of certain lands belonging to the Church, said, with great emphasis: "Dispose of them, for Jesus' sake, as the *donors intended*. Let neither falsehood nor flattery beguile you to do otherwise, as you expect comfort at the last great day. Church lands," continued that great and good man, "when added to an ancient inheritance, have proved like a moth fretting a garment, and secretly consumed both—or like an eagle, that (with the victim) stole a coal from the altar, and thereby set her nest on fire, which consumed both the young eagles and herself that stole it."

The great principle on which all donations to Ohio were asked and given, was that there should be a theological seminary, and the Bishop, for the time being, should be the head of it; that is, have a controlling influence, according to the canons, over the whole. This was the foundation laid at the bottom, antecedent to all legislation on the subject. It was the first idea that struck the mind of every donor. It formed the basis of his motives of giving, and the conditions of his gift. It was the heart and soul of the contract between the donors and the donee; a contract, which neither the legislature, nor the Diocese of Ohio, nor any other human power, could righteously annul. Yet this plain and fundamental principle was set aside by the Diocese of Ohio. A *college* (it was alleged) had been annexed to the *seminary*; into this college the seminary had been merged and lost, so as to *dismiss* the principle above named.

The institution, they affirmed, must be governed by a president having no Episcopal character. If as a Bishop he even presumed to control any disorders in the professors or the students, however lawfully he might act in obedience to the canons and constitution of the Church, his conduct must be viewed as arbitrary, and inconsistent with the *spirit of the age*.



The fermentation of resistance to the principle mentioned began among the teachers, at the instigation of a leading professor. The flame, in breaking out, was fanned by the breeze which West had raised on Gambier hill. The same person had kept up the fire among the combustible matter in New York, and notwithstanding the writer's "*Defence against West*," the suspicions that something was wrong grew in magnitude, as they did in falsehood, till nearly all of a certain class of persons were infected. To aid in this work there was a brisk correspondence between Gambier, New York, and Cincinnati. At the last-named place there lived a gentleman, once a doctor of medicine, who seemed to take up the matter of resistance to Episcopal authority in great earnest. He had been to Gambier the year before, and found fault with the Bishop's management, and sympathized most deeply with the poor teachers, in that they were under Episcopal control, which it was his principle always to resist. The convention was to meet in September, and great pains were taken to elect such delegates as would suit the purposes of the malcontents. On Gambier hill there was much disturbance; though the meetings among the teachers were mostly in secret, yet their effects were soon visible in the disrespectful conduct of many of the pupils to the Bishop and his family. It was reported by the professors that it was the intention of the Bishop to turn them all away, and great pains were taken that the scholars would pledge themselves to go too. That they all deserved to be turned away, could not be doubted, and from a consciousness of this truth doubtless it was that they expected it; but that the college should be ruined in such an event they all seemed determined, and therefore they took great pains to prejudice the minds of the students, and engage them all to go with their teachers. The most artful means were used. They were detained after recitations and addressed on this subject, with a view to gain their sympathies in favor of the teachers, and prejudice them against the Bishop.

Any one acquainted with human nature, and the influence of the instructors over the minds of their pupils, may easily suppose they could not fail to be successful. In this respect, perhaps, the world never witnessed a more complete ascen-

dency of designing men on the minds of unsuspecting youth. At length there appeared great boldness on the part of the teachers against the Bishop. They found fault with him for almost everything. The magnitude of Rosse chapel was made the subject of great censure among the professors. "The compartment for the chancel," they said, "was too large, and too much in the style of the English cathedrals," and then it was to be under the rectoral power of the Bishop. One of them went so far as to tell the Bishop, that "this chapel was the cause of all his troubles." The writer was amazed at this observation, till then not knowing that any had complained of him on this score. At length the conduct of the professors and teachers became very disrespectful; they wrote him insulting notes; at length, to close all, they addressed him jointly, in a most unbecoming letter, written in very bad taste, and accusing him of "exercising arbitrary power," and signed the same, not with their individual names, but with these words, "The professors of Kenyon college," and published it to the world.

## CHAPTER VII.

CONVENTION OF 1831—THE ADDRESS—THINGS LAWFUL AND THINGS UNLAWFUL SET FORTH IN IT—AN INVESTIGATION OF THE CHARGES OF THE PROFESSORS DEMANDED—REPORT OF COMMITTEE ON THE ADDRESS—CONDUCT AND REFLECTIONS ON HEARING IT—RESIGNATION—COMMITTEE OF “REGRETS”—SOLILOQUY.

A GRAVE accusation of exercising arbitrary power, made by the professors of a public institution against the president thereof, and the same published in the newspapers, was so unusual a thing in well-regulated society, especially in the Episcopal Church, wherein there is supposed to be retained something like order and respect for age and station, that the writer of this memoir could not but suppose that the Convention of Ohio would take some notice of it, with a view to have justice done. Accordingly, he made the “Professors’” accusation the subject matter of his conventional address,—having it in view to try the justice of the charge before that body, so far as to convict the accusers of slander; which if not done, and himself found in the fault, to appeal to a higher court to be tried by his peers. To this end, and with this view, he had written his address. But just before the day on which the Convention should meet, the writer, in crossing the timbers laid for the floor of Ross Chapel, made a misstep, and fell between two joists having sharp corners; his leg sustaining his whole weight, and the corner of the lower edge of one joist cutting across, his ankle was wounded nearly to the bone. The pain was excruciating, and notwithstanding all timely applications, the flesh of the whole limb became inflamed; and the effort to walk was almost insufferable. In this condition, however, the writer had to attend and open the Convention. Considering the nature of his intended address, he desired the doors to be closed. That address was as follows:—

## THE BISHOP'S ADDRESS.

"I would signify to this Convention, that the time for the triennial election of Trustees of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio, according to the Constitution thereof, established in 1824, is arrived. It becomes my painful task, also, to represent to this Convention, that in the discharge of what I deem my official duties, I have been accused (in a letter addressed to me in the hand-writing of the Rev. W. Sparrow, and signed, 'The Professors of Kenyon College,' dated July 25th, 1831) of maintaining and exercising a principle of 'absolute and unlimited power.' As this, in a person enjoying public confidence, would, if true, be a crime of no small turpitude, and as the promulgation of its supposed existence by men so near me has already been attended, and must hereafter be followed, by consequences so injurious to my character, and so destructive to my usefulness, to the peace of the Church in this diocese, and to the existence of this Institution, I have deemed it my duty thus solemnly to deny the charge. In proving myself innocent, (and I trust I shall do so,) recourse must be had to the authority committed to me by the original foundation of our Seminary, recognised by the Convention of the Diocese.

"I have necessarily judged that the assembly of the same Convention is the most proper body before whom to make my complaint, and who have the right to express their opinion as to the constitutionality of my proceedings. In doing this, I desire to be understood, that through the mercies of Christ, putting my trust in God, I come to this Convention representing my diocese, with an open breast, willing to be slain if guilty, and demanding an acquittal if innocent. In the year of our Lord 1823, the person who addresses you, influenced, he trusts, by motives approved of Providence, went to England to obtain means to found an Institution to be forever under the direction of the Bishop and Convention of the Diocese of Ohio.

"Directed and assisted by Divine power, he succeeded in his attempt, and on his return, in the fall of 1824, a con-

stitution was formed and established in Chillicothe to that end.

"The Constitution sets forth articles of compact between a generous public, who *gave* the means, and the Church in Ohio, who *received* the gift, to establish a seminary of religion and learning, called the 'Theological Seminary of the Protestant Episcopal Church of the Diocese of Ohio;' and by the laws of the State passed in the winter of 1825-1826, it appears that these articles were ratified, and the said seminary was then made, and ever thereafter to be, a body corporate, who, together with the General Convention and the Bishops, as visitors, are to carry the *DESIGNS* of the *DONORS* into effect.

"By the articles of compact, or constitution, (preceded by its preliminary report of the committee,) it appears that there is power and limitations of power; things which may be done, and things which may not be done; things lawful and things unlawful.

"I. Among the former may be reckoned, that the seminary being founded by donations from Great Britain, Ireland, and America, shall be known by the name of the 'Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio.'

"II. That it shall be so established, and never removed.

"III. That the direction and management *shall* be vested in the Board of Trustees, which *shall* consist of the Bishop of the Diocese, and the clerical and lay members, chosen by the convention every three years.

"IV. That a majority *shall* be necessary to do business, and that the Bishop *shall* preside, and that the Convention *shall* fill vacancies.

"V. That the seminary *shall* be under the *immediate charge* and *superintendence of the Bishop* of the Diocese for the time being, as principal professor and president, and that his salary shall be fixed by the trustees.

"VI. The board of Trustees *shall* have power to constitute professorships, and to appoint and remove professors, and prescribe the course of study, and to make all rules, regulations, and statutes which may be necessary to the government of the seminary, and to secure its prosperity.

"The board *shall* meet at the seminary on the Friday succeeding Convention.

"The Bishop, upon the application of one member of the Standing Committee of the Diocese, and two clerical and lay trustees, made in writing, *shall* at any time cause a special meeting of the trustees.

"Thus far, the *things lawful* and those which *shall* be done. Let us now see the enumeration of things *unlawful*, those which *shall not* be done. By the sixth article of the constitution, it appears that the trustees are empowered to make regulations, &c. Yet it is expressly stated that they *shall not* have power to establish any *rules, regulations, statutes, or other proceedings*, which shall not forever be in conformity to the *doctrine, discipline*, constitution, and *canons* of the Protestant Episcopal Church in the United States of America, and to the course of study prescribed or to be prescribed by the Bishops of said Church. And lest this prohibition should be but a dead letter, having no power to carry its restrictions into full, complete, and constant effect, the seventh article seems to have been established, viz :

"VII. 'If at any time the General Convention of the Protestant Episcopal Church in the United States of America shall, by resolution entered on their journals, declare any rule, resolution, statute, or other proceeding of the Board of Trustees hereby constituted, to be contrary to the doctrine, discipline, constitution and canons of the Church, or the course of study prescribed by the Bishops ; such rule, regulation, statute, and other proceeding, shall thenceforth cease to have effect, and shall be considered as abrogated and annulled.' And lest it should be supposed possible that any errors in the proceedings of the seminary should be kept out of view, so as not to be easily known to the General Convention, the Bishops themselves are constituted the visitors, as in the next article.

"VIII. The Bishops of the Protestant Episcopal Church in the United States of America shall individually, and any two or more of them, be 'visitors' of the seminary, take care that the *course of discipline and instruction* be conformable to the *preceding provisions* ; and it shall be lawful for any one of

the Bishops aforesaid, at any time to institute, in his own name and CHARACTER OF BISHOP, any proper legal process to enforce and secure the administration of the seminary, according to the foundation herein presented.

"By the foregoing statements of what the trustees of the seminary *can* and what they *cannot* do, it must be obvious that though they have the power to make *By-laws*, they have none to give those *By-laws* a character and tendency to violate the laws, discipline, and usages of the Church. And the same may be said of the Bishop: though the constitution makes him, as such, president of the seminary, and puts into his hands the '*immediate charge and superintendence of the seminary*,' yet in the exercise thereof he has no power to violate either the doctrine, discipline, constitution, or canons of the Church, or any law of the trustees made in conformity thereto.

"Neither is the power of one or the other arbitrary, *absolute*, or *unlimited*,—both being limited by known and established principles.

"But should the parties so far forget themselves as to violate their obligations to conform to the paramount regulations, an appeal is open (as expressed in the constitution) to the General Convention. For example, should the Bishop do or require things not allowed by the rules of the Church, the Trustees would be in duty bound to resist his encroachments.

"On the other hand, should the Trustees require the Bishop to submit to a rule which in its tendency might lead to the same effect, it would likewise be his duty to resist their encroachment.\*

\* The only perceivable difference in the parties is, that the Trustees have the control of the funds, and the President has nothing to depend on but their will. "*The salary to be received for his services shall be fixed by the Board of Trustees.*" This is the language of the fifth article of the Constitution. Should the President, therefore, be tempted to transgress the line of his duty, the Trustees have the power to bring him to a sense of his error by taking away the means of his living; and, should he think himself aggrieved in this respect, he has no other appeal but that of common law, and the laws of his country. Where then is *absolute* and *positive* authority? Is it in the hands of the Bishop? Most certainly not. If it exists anywhere, it is in the hands of the Trustees, who, if they could be supposed capable of it, could, by the provisions of the Constitution, reduce the Bishop to the condition of a beggar.

"Thus, should the Trustees appoint a committee, and give them power by *a majority of votes* to make rules for the government of the Bishop, such power would be unconstitutional, for in its effect it would involve a principle contrary to the doctrine, discipline, constitution and canons of the General Convention, which the Theological Seminary of the Diocese of Ohio is bound to obey. For, suppose that the committee, thus empowered by the Trustees, should proceed, by a majority of voices, to establish rules calculated to deprive the Bishop of the right and the privileges necessary to the discharge of his Episcopal functions; against whom could he (the Bishop) have reason to complain? of whom could he seek redress? Not the committee. They might or might not be innocent of any intention to injure the Bishop or impede the course of discipline; or, if they were not quite innocent, they might be quite indifferent as to the effect of their conduct in either respect, being, as in many cases, not subject to the discipline, or even members of the Church, as might be exemplified in the case lately occurring in the Seminary. Unto the Professors and Teachers of this Institution, including the Grammar School, was committed, by the Trustees, last fall, the power of making laws to govern in all things, and to point out all duties, from the lowest to the highest officer.

"The Committee of Teachers consisted, in fact, when they came to act, of persons, some of them hired for a limited time, (one, two, or three months,) as instructors and sub-instructors of the Grammar School. There were, moreover, undergraduates, only two of them were clergymen, some of them were communicants, and two of them being members of no church. And, may I ask, was it according to the discipline of the Episcopal Church that a body of men, however respectable in other respects, thus constructed, should be fit persons to establish laws that should regulate the duties and privileges of the ecclesiastical head of the diocese? I think not. Therefore, on mature reflection, I deemed it my duty to set aside so gross an anomaly, by getting the Faculty themselves, to whose good sense I might appeal, to relinquish, by a majority of votes, the right to establish, by their example, so dangerous a precedent. In this I was successful. I wish



to be clearly understood in this part of my remarks, and, therefore, request a little further attention. The Trustees have a right to make laws binding the Bishop and other teachers to their duties; but they have no right to empower others to do either, i. e., to institute *new* duties, or command the Bishop how he is to administer old ones already prescribed. The simple reason of these truths is, because the *Constitution* has put into the hands of the Bishop already a discretionary power, couched in these words—‘*The Bishop shall have the immediate charge and superintendence of the Seminary.*’ Of the *use* or *abuse* of this, I maintain that the Trustees alone are the constitutional judges.

“So that the giving to the Teachers the right to make and administer laws, by a ‘*majority of voices*,’ in opposition to the Bishop, is no less than taking from him his constitutional right, which he is bound to maintain. And the endeavor lately made by the Teachers, to establish this order of things, seems too much like a struggle for unconstitutional power—a contest in the members who shall be head, the *old one* already placed on the body of the Seminary, or the *new one* made up by the Teachers.

“I shall pursue this no farther at present, but take occasion here, candidly and solemnly, to avow my integrity in laying down the principles maintained in my *circular answer* to a private letter, to which the Professors’ letter to me is a reply.

“It is there claimed that the President has a *negative* on the doings of the Faculty, as a committee created by the Trustees, till the Trustees meet, if required, to judge of the correctness of his objections.

“Being well aware that, at such meetings, the Trustees can control and rectify his doings, according to the paramount principles of the Constitution, the President can have no temptations to exceed the bounds of duty and the true interests of the Institution. If he yield to such temptation, how easily can he be controlled! Where, then, in all this, is there any thing calculated to excite the envy of any, however jealous, of the encroachments of Episcopal Authority? When the Trustees can be assembled in a few days, and hear and judge on all questions, and, should they find the

President pertinacious in error, or even *think* him so, can nullify his proceedings, and even take from him his living, is not the Bishop sufficiently under their control?

"Who, that thinks he discovers here the germs of arbitrary power, of '*positive and absolute authority*,' will not lift every leaf in the forest in fear and trembling? What then must be the surprise of all good and reasonable men, when they hear this innocent, limited, and constitutional principle, branded with the harsh epithet of '*positive and absolute authority*,' and the same set forth in a threatening letter, addressed to the Bishop, signed, the 'PROFESSORS OF KENYON COLLEGE'?"

"I have not words to express my astonishment at this rash act of these gentlemen. It is not the uncourteous style, and the instances of bad taste which it exhibits in addressing me, their father and friend, as I feel myself to be; no! it is the *dreadful* consequences which, I fear, are but too likely to follow this unexampled deed, that causes me to mourn sincerely.

"The peace of God's Church, the peace and honor of our own communion, and the prosperity of our College, Oh! where are they? Where are they *not*, if found on the face of such a letter as this?"

"Yet it has gone to the world, and, at this moment, is doing its dreadful work of destruction to our Seminary. 'Oh! tell it not in Gath, publish it not in the streets of Askelon! Lest the daughters of Philistia rejoice, lest the enemies of my people triumph.'

"*Brethren*—In the midst of such distressing difficulties, greater than I have ever before encountered, I feel divine support, and acknowledge, with sincere gratitude to God, the great blessing of meeting you here once more, and assure you of my prayers that all our proceedings may be mercifully guided by divine power, to the glory of God. It was my intention, after a perplexing course of business, to proceed immediately, in the discharge of my episcopal duties, through the middle and western parts of the diocese, as far as Cincinnati, from which city it was also my intention to go to New Orleans and Natches, &c., for the purpose of presenting to my numerous and most esteemed friends in those places, our



claims on their munificence in favor of this our Institution. But other imperious duties intervened, the result of which you have seen in my '*defence*' of our College. But, notwithstanding this great impediment, and the attention which the improvement of our lands required, in securing our fields and crops, and otherwise providing for our large family of scholars and hands, I have been able, since the last Convention, besides ordinary duty which has been performed at home, to be the instrument of the following episcopal acts, (*viz.*)

"The ordination of the Rev. James McElroy, Priest; and Messrs. John O'Brien, Henry Caswall, and Geo. Denison, Deacons.

"The consecration of St. James Church, Zanesville. Confirmation in St. Paul's Church, Chilicothe, of 19; St. Philip's, Circleville, 10; Trinity Church, and Columbus, 13; St. John's, Worthington, Harcourt Parish, Gambier, 26; St. James, Cross Creek, 19; St. Paul's, Steubenville, 11; St. Matthew Church, Perry, 2. Total, 100.

"I should do injustice to my feelings as a Christian, and neglect what I deem my official duty, were I to omit calling the attention of this Convention to the momentous subject lately brought up, and discussed by a most respectable portion of our Communion in the Diocese of Connecticut, embracing the *necessity*, the wants, the ways, and the means of supplying our Church with an adequate number of faithful Clergy.

"The Church Scholarship Society, lately established, and so efficiently advocated at Hartford, meets my entire approbation. I do hereby recommend it, and that of the General Missionary Society, to the serious consideration and patronage of all the Clergy and people of this Diocese.

"And if this Convention will take up the subject, by the appointment of a committee or otherwise, I will have the honor of laying before them the proper documents.

"P. CHASE."

During the delivery of the above communication, the writer's wounded limb became so painful that he was obliged, immediately on its close, to leave the chair to the Senior Presbyter, the Rev. Samuel Johnston, and retire to his resi-

dence in the College. This being the distance of a quarter of a mile, his walking thither had well nigh caused him to faint. Mingled with his bodily pain, was that of his mind, for he had seen enough, even in this short visit he had paid his Convention, to convince him that the leading men were one with the conspirators, and had come prepared to aid them "in putting down the Bishop."

The writer was detained for forty-eight hours, by the extreme pain of his wounded leg, ere he could think of meeting the Convention again. In that time, much had been done in their own way, both with tools without and within doors. Both the teachers and the unsuspecting scholars had been afresh invited by "the spirit of the age" to "resist and put down authority." The spectators to the meetings of the Convention, seeing what was going on there, were well prepared to show disrespect to the Bishop, as he walked unattended thither again. As he crept along, every thing seemed to wear the saddest aspect. Scarcely a living object passed him without some signs of disrespect. Even the smallest grammar-school boys, in obedience to the example and faithful training of the Professors and teachers, had learned to cry out, "it was too much power to commit to the hands of one man;" and the little guns they were allowed by the teachers to load with powder, were fired with shouts of *independence of Episcopal tyranny*. The very clerk in the College-store had been won over to the cause, and was heard often to boast of his belonging to the "*Anti-Bishop Party*."

In such an atmosphere as this, had the members of the Convention of 1831 lived, ever since they had come on Gambier Hill. The writer took his seat in the chair, for the second time, on the ninth day; and immediately heard the following report of a Committee to whom had been referred so much of the Bishop's Address as relates to the difficulties of Kenyon College.

"REPORT OF THE COMMITTEE.

"The Committee, to whom was referred so much of the Right Rev. Bishop's Address as relates to the difficulties of Kenyon College, report FINALLY: that they believe these

difficulties, and the embarrassments of the Faculty, have been occasioned, chiefly, by the want of a proper and efficient code of laws for the government of the Institution : none having been hitherto ordained for that purpose, by the competent authority, unless some resolutions which have for their object a sub-delegation of this power upon others, may be considered such. But your Committee believe this to be plainly repugnant to the fundamental law of the Institution—the Constitution. As early as 1825, the Board of Trustees seem, improvidently, to have resolved that this power might be exercised by the Bishop, *'reserving to themselves the power of repealing, altering, or amending any such rules or regulations.'* And, at the last session of the Board, it was resolved that the President and Professors might temporarily exercise it. Each have originated in mistake, yet have contributed to occasion the difficulties and misunderstandings of the Faculty of the College. The remedy, then, is plain and easy, and must be obvious to every one. Your Committee indulge the hope, that it will be effectual to restore the former good understanding between the President and Professors, and that we shall again see *'how good and pleasant it is for brethren to dwell and act together in unity.'* Your Committee have already indicated, in their former report, the necessity of such a code of laws as shall plainly define the duties, powers, functions, and privileges of each, respectively ; the President on the one hand, and the Professors on the other. If this shall be done by the Board, as we trust it will, it is not possible it should fail to have the effect expected. Although the Right Rev. Bishop, by the Constitution, is ex-officio President of the College, yet, as President, he cannot INVOKE HIS EPISCOPAL FUNCTIONS, or any powers or authority other than the *customary functions of president* and principal professor of a theological and literary seminary, aided by such as the Board of Trustees by law shall confer upon him. Indeed, your Committee do not understand their good Bishop as claiming any other : on the contrary, they understand him as admitting, distinctly, the supreme authority of the Board of Trustees, so that their laws are not 'contrary to the doctrine, discipline, constitution, and canons of the Church, or the course of study prescribed

by the Bishops.' This is so obviously true, that none could deny it : and your Committee acknowledge the pleasure and satisfaction the recognition of it by the Right Rev. Bishop, in his Address, affords them. The exercise of a little patience by each—the President and the Professors—until the Board have leisure to act on the subject, is all your Committee deem necessary to recommend to them ; and the adoption of the following resolution by the Convention :

“ Resolved, That, as this Convention have only the right of altering and amending the Constitution of said College, and believe there is no occasion for the exercise of that authority, the Committee is discharged from the further consideration of the subject, and the same is referred to the Board of Trustees.”

Perhaps there is not an instance on record of greater evasiveness of the main point brought before them, than this which the above report of the Committee exhibits. To evasion, there is joined great ignorance of the nature of the institution of which it treats. To ignorance, it adds malignity and hypocrisy, under the specious garb of friendship, by quoting Scripture signifying brotherly love, while a determination deeply to injure an innocent man, and he a spiritual father in the Lord, evidently lurketh beneath, under all. While it professeth to go deep into the question, as from the beginning, it reaches back only to 1825, and finds fault with what was done even then. The will of the donors is not alluded to ; but, by implication, that will is evidently set aside. It talks about the Legislature, as if they had given the *endowments*, (as is done in English institutions,) as well as the Charter to use that endowment rightly, and according to the rules of common law. It speaks of the Trustees, as if with them dwelt all care for the Seminary, all intelligence to guide it, and all bounty to support it. Whereas, the reverse of this was the case. They had given no money to Kenyon College, nor an hour to study the corporate powers of the Theological Seminary of Ohio ; and, being ignorant of the latter, they were the last to make dictatorial discriminations. Some of them were the avowed enemies of the Institution on Gambier Hill, and now reconciled to it only by

the opportunity the conspiracy afforded of injuring, and perhaps ruining its founder. The report made no righteous distinction, as is the case in all wise judicial proceedings. Being forced to acknowledge the Bishop's innocence of the crime alleged, it unblushingly passed over as guiltless those who had accused him, and had published their slander in the face of the world.

When this report was read in the presence of the writer, the eyes of all his enemies were fixed on him, doubtless expecting words of recrimination. The head of the conspiracy had, at the opening of the Convention, requested the appointment of an additional secretary, saying, as a reason of his request, that he expected more to do than he himself could well attend to; and now, it seems, was the time when such additional aid would be required;—but in this there was sad disappointment. Not a word was uttered. The occasion was too solemn to allow the writer's feelings of a personal nature, however cruelly injured, to have any thing to do in determining the course he should pursue. His episcopal character, his lone standing as the representative of that character in the Western States, his deep solicitude for the maintenance of peace in that Diocese which, under God, himself had formed, and the honor of the Episcopal Church in general; and last, though not least, a regard for the salvation of his own soul, by refraining from all feelings of revenge, by the grace of God, co-operated to keep down his rising passions, so that he should not be slain with the weapons which the enemy had put into his hands evidently for that purpose. He knew that whatever he might say would be turned against him, though he should speak with the tongue of an angel. There was no restraining judge to overawe the accuser, and do the accused justice. SILENCE, therefore, was his only refuge, and thus those who expected a triumphant conflict were *disappointed*. Not a word was said; and the acceptance of the report was passed *unanimously* by the Convention of the Clergy and Laity of the Diocese of Ohio. At this, they looked one upon another, and hearing no reply, "*marvelled greatly*." Little did they think what passed in the writer's mind. More of pity than revenge was there. What he saw

before his eyes was the basis of his judgment how to act. He beheld the whole Diocese, for whom he had labored so much and so faithfully, now, as one man, combined against him, not a voice being heard in his behalf. He had now full proof that his own innocence of crime, and love for them, were the cause of their enmity to him. He witnessed the maintenance of principles the very opposite of those he *must* maintain, or sacrifice his own conscience. He beheld the diocese of Ohio *deny* that the will of the donor should prevail; and, with one uplifted hand of violence, he saw them strip the President of the Institution of his episcopal character, though that character was known only by its obedience to the canons which they themselves were obliged to obey. All this he saw; and could he, with a safe conscience, identify himself any longer with a people like this? To walk in their paths would be to partake of their sins. While striving to discharge his bounden duties, the presiding over such a diocese would be but the carrying on of a perpetual war; a thing most abhorrent to his soul. A separation, therefore, though contrary to the fondest, best feelings of his heart, had become a matter of imperious *necessity*. Dark and mysterious as the cloud of Divine Providence was, he found himself wrapped in its awful folds, and from it there was no way for escape. The only hope that glimmered in the dim horizon, was that the Seminary itself, the child of his first love and best affections, might be saved by the sacrifice of its Parent-Founder; and, by the choice of a successor, all things might be brought back to the righteous course designed by the donors. If the choice should fall on a wise and good man, one who feared God and eschewed evil—a man of deep investigation and righteous design, the terms of his acceptance, if based on the knowledge of the nature and intent of the Ohio Seminary, of which he must be ex-officio president, would be of such a character as to imply the deserved censure on present evils, and ensure a better course in future. This was the writer's only hope; and to ensure its accomplishment, all his present demeanor must be endorsed by forbearance. No word must issue from his lips but such as should manifest a desire to do good unto those who most spitefully used him. In short, it



was clearly perceived that the forbearance required must be such as a parent feels bound to exercise when the child of his bosom is in the hands of his enemies. To save its life, even murderers must be treated well.

These thoughts took possession of his mind, as he passed from the place where the Convention met to the new school-room occupied as a temporary chapel. The time set for divine service had nearly arrived, and he lingered necessarily by reason of his lameness. It was a fine day in the first part of September; the elevated path in which he walked gave him that view of the grounds all around for which the place is so much admired. Halting for a few moments, with no arm to lean on but that of a pitying God, who had supported him in all his trials, he gathered strength and composure to think calmly of the past, to contemplate the present, and anticipate the future; in doing which, never did his breast feel such an assemblage of mingled emotions. He remembered how, led by the hand of Providence, he had desecrated this "*goodly land*;" how, in laying it out into fit portions for the great purposes in view, he had for some months together reposed in a hut without a floor, with a billet of wood only for his pillow. He called to mind the sleepless nights and the toilsome days spent, the one in anxious thoughts, the other, fatiguing labor.

He contrasted the past with the present, and none can describe the emotions created in his bosom when he listened to the voice of *duty* compelling him to leave all in the hands of unjust accusers and a misguided Diocese,—the former governed by an unworthy jealousy and mean selfishness, and the latter blinded by intrigue, and rushing on in a course of measures which he could plainly see (if not arrested by a merciful Providence) would end in the utter ruin of the Institution. He could not be a partaker with them in this work of injustice and destruction. He could not with his own hand sign his own death-warrant, nor legalize, by his continuance in office, an interpretation of the constitution of the Seminary directly contrary to the intention of the founders. He must surrender what he could not retain, either in honor, justice, or peace. He attended chapel, and heard the

sermon preached by the Rev. Mr. Ethan Allen—went home, and wrote the form of resignation which follows :

#### FORM OF RESIGNATION.

“To the Clergy and Laity of the Protestant Episcopal Church of the Diocese of Ohio, assembled in Convention in Gambier, on this the 9th day of Sept. 1831.

“BRETHREN—We have heard this day a sermon preached by the Rev. Ethan Allen from God's word, which I desire him to publish,—that we must *live in peace*, or we cannot be Christians ; and that to secure peace, especially that of God's Church, great sacrifices must sometimes be made. Influenced by these principles, I am willing, in order to secure the peace of *God's Church* and that of our beloved Seminary, in addition to the sacrifices which, by the grace of God, have been already made, to resign ; and I do hereby resign the Episcopate of this Diocese, and with it, what I consider constitutionally identified, the Presidency of the Theological Seminary of the Protestant Episcopal Church of the Diocese of Ohio.

“The Convention will make this known to the Trustees, whom I am no longer to meet in my official capacity.

“PHILANDER CHASE.”

It was a wonder to see the writer kind and civil to those who had sought his downfall. Some there were who felt the baseness of the part they were acting, and kept aloof from the Bishop's hospitable board.

The writer did not visit the session of the Convention after his resignation. His lameness confined him in a recumbent posture mostly to his apartment in the College, where also was his family and domicile. Among those who looked in upon him were two of a high grade, who said they were a committee sent to express “*their regrets*” on the subject of the late resignation, and wished to know if the same might not be retracted. It was replied, that so long as the principles in the *Report* made by Col. Henry Brush were maintained by the Convention, such a retraction would never take

place. The conversation (unwelcome as it was unavailing) ran, or rather by them was forced, into many questions as to the "Principles of the Bishop,"—to all which he replied, that his written opinion was contained in his *Address*, which was already before the Convention.

Now, gentle reader, these two gentlemen were the half of a committee who made a report of this conversation to the Convention, which report was signed by all four of them, (*Aydelott, King, Jones, and Hall*,)—of which circumstance the writer will say something hereafter. The former of these two gentlemen seemed to be the main spring. He mixed a great deal of religious sentiment in what he said about the resignation, and seemed very desirous that the writer should "*pray on the subject*," before he made up his mind to adhere to his resolution,—adding, that it was the last time—he should not call again. Now it ought here to be distinctly stated, that the writer did not wish to shrink from advice to perform his duty,—especially that which is the greatest of all—the duty of prayer to God; and he hereby assures the reader that he did pray; and, as he thought, never was there *more need*,—especially for grace to forgive his enemies, not forgetting those who were hypocrites, cloaking the most deadly malice under the appearance of piety and religion. As for the other gentleman of the Half-committee, instead of recording any thing here against him, a tear is dropped on his grave in passing; for before he died he repented of the injury he had done, by joining the conspirators against the writer, and, as his only excuse, said he had been made the unconscious instrument of the ruin of an innocent man. To this his excellent family will bear a willing testimony.

One thing the writer thought it his duty most distinctly to state to these gentlemen of the Half-committee, which they were requested to make known to the Convention—that there was still an appeal to the judgment of the Bishops; observing, that as they were acknowledged by the constitution of the Seminary as its "Visitors," they doubtless would perform their duties in acting as arbitrators on all differences. This proposition was promptly rejected by the committee's saying,

in a very decided manner, (as if they had already received instructions to oppose such a measure, should it be mentioned by the Bishop,) "The Convention of Ohio and Kenyon College in this case know no Bishops."

On hearing such a sentiment, the writer remembered the magisterial air and loud emphasis used by Col. Brush, when he read the report before mentioned, on coming to the word "*finally*." "*The Committee on the difficulties between the Bishop and the Professors*" report "FINALLY!" It was with the like importance these gentlemen would signify to the writer that there could be no appeal, even without consulting the Convention on the subject.

In a state of mind thus indicated, the gentlemen alluded to left the writer, and repaired to the place where the Convention was sitting without a head.

And here the reader is desired to pause, at the singular crisis of affairs before him, and ask if he does not feel himself in duty bound to form some righteous judgment of the men, and bodies of men, presented to his view? Will he not have a right to expect that so grave a body as an Ecclesiastical Convention of a whole Diocese of Clerical and Lay Deputies would exercise some consideration and conscientious reflection? If they claimed a place among the daughters of Jerusalem, (i. e. of a pure and holy Church,) would they not endeavor to maintain the character of such, on so important an occasion as this? The person on whose future destiny this Convention was now acting, bore some relations to them, and to their constituents in their several parishes, of no ordinary interest. He had organized almost every parish in the Diocese, baptized the young, and confirmed the middle-aged, and administered the bread of life to all. He had befriended all the parishes as they were brought into being, and to his remembrance never had passed a harsh word or look with any of the parochial clergy; so that, if they were sincere in following the deceptive persuasions of the college professors, they could not be blind to these facts, engraven on the tablets of their memories. They might truly say, "Here is our Bishop, who has never intentionally done us any harm, but, on the contrary, always endeavored

to do us good. He came over the high hills, and sought us, when there was but little or no care for us in the bosom of all the Church beside. He gathered us together as a Diocese, the first of primitive order and truth in the western country, and ever since has presided over us without reproach. Here he now is, our shepherd and friend; and to add to these most interesting relationships, he is also the founder, under God, of a great Institution—of a Theological Seminary surnamed Kenyon College, which he is now building up on Gambier Hill,—names most beloved, because they are those of his personal friends in our mother land, who gave him the means to do this. (If they did not, who did? surely we did not.) Thus, by his hand, was this great tree planted, and watered with foreign dews—under whose shadow we are now sitting, and eating the fruit thereof, without being required to bring the smallest offering, as a token of our gratitude to a heavenly Saviour for such favors, or as a pledge of our duty to support his minister, our Bishop, who is ever glad to see us, ungrateful as we have proved ourselves. Here he is happy to minister to us, as a servant to his master; because he thinks we belong to Christ. When we come hither, the servants of the Institution wait upon us. Our tables are supplied by his orders, and our pillows at night are smoothed by his command—at his, not our own cost. All this without one word of upbraiding language; no, neither for innumerable kindnesses which he is showing unto us, nor for the injuries we are doing unto him by caballing with his enemies. And while thus he is *doing right and suffering wrong*, he maintains his own principles with sincerity and firmness; and, what is still more, for the sake of peace he waives all pride of contest, and offers to appeal to the only earthly tribunal left—the heads of our Dioceses, as a Constitutional Committee of Reference of difficulties between the seminary and him. To his appeal we refuse to lend a listening ear!! We turn from him, as we did just now when he appealed to us for trial and justice against his accusers; and, what is still more strange, and unheard-of before in a Christian land, THOSE VERY ACCUSERS OF OUR BISHOP ARE PERMITTED TO SIT IN THE BODY OF THIS CONVENTION, all this

while of trouble, and not only TO GIVE A SILENT VOTE AGAINST HIM, but TO INVENT, AND SET IN ORDER, AND MANAGE, ALL THE PLANS AND APPOINTMENTS OF ALL THE COMMITTEES BY WHICH HE IS TO BE RUINED."

The writer now appeals to the cool judgment of all honest men in Christendom, if this be not the plain channel of truth and righteousness in which the thoughts of a *God-fearing* Convention ought to have run. Yet quite different were the counsels of Ohio. To destroy their Bishop seemed their only aim. The designing few, (actuated by the impulse of one leading accuser, who enshrouded himself in secrecy, while he made others his tools,) were satisfied with nothing but the ruin of him to whom they were most indebted; and the rest were led on blindfold under the specious plea of keeping all things in unity by the means of committees. The writer professedly and conscientiously kept himself aloof from all occasions of altercation, hoping that after having resigned in peace, if nothing more were done to irritate, all would pass on quietly to the time of some more favorable issue. In this determination, he went on to deliver over all things into the hands of others, and to give his advice as to the best way of managing the vast property which he, at parting, would leave in the hands of his successor. Little did he think that his enemies had yet a blow to strike, designed to deal death to one whom they had so grievously wounded.

## CHAPTER VIII.

**YET ANOTHER BLOW—THE COMMITTEE OF “REGRETS” REPORT IN SECRET SESSION—THEIR REPORT UNANIMOUSLY ADOPTED—A KNOWLEDGE OF IT WITHHELD FROM THE CHIEF PERSON INTERESTED—A REVIEW OF ITS STATEMENTS AND CHARACTER—A LETTER PRINTED AT THE TIME, PERTINENT TO THE POINT AT ISSUE—“EPISCOPAL AUTHORITY” DEFINED.**

AFTER the resignation, the enemies of the Bishop had the command of the journals of the Convention, and these journals were under the management of the Secretary, and that Secretary happened to be prime mover of the rebellion—the accuser of the Bishop—the head of the conspiracy. His spirit pervaded and controlled the whole ; and his pen formed every word, and moulded every sentence of importance to his designs, recorded on the journals. Of these, on the 31st page, at bottom, you read thus :

“Sept. 10th, (Anno Domini 1831,) half past 8 o’clock, A. M.—Convention met, pursuant to adjournment. Prayers were read by the Rev. John Hall. The minutes of the preceding session were read and approved.

“On motion, the Convention went into secret session.

“The committee to whom was referred the communication of the Right Rev. Bishop Chase, resigning his charge as Diocesan of Ohio, made the following report, which was *unanimously* agreed to :—

“‘The committee to whom was referred the letter of the Right Rev. Bishop Chase to the Convention, and the whole subject matter thereof, resigning the Episcopate, and with it the office of President of Kenyon College—have had the same under consideration, and beg leave to report :—That your committee, urged by the high considerations which are

invoked in the present struggle, between the Right Rev. P. Chase and the Convention of the Protestant Episcopal Church of Ohio, as to the exercise of power as Bishop in the office of President of Kenyon College, immediately after their organization, waited upon the Bishop, and urged him, by all the considerations of regard to the Church, fondness for the Seminary, and attachment to his friends, to recall the letter of resignation. It was stated by us to him, that we believed the Convention would not change their already unanimously expressed opinion as to the source and origin of power, and the proper authority by whom it could be exercised; that they believed it a matter of principle, founded in the constitution, and in accordance with the spirit of the age, that the will of *no one individual* should be the rule of conduct for all others connected with the College; that, whatever might have been the intention in founding and in carrying on a Theological Seminary alone, that intention is lost and merged in the constitution and acts of incorporation ratified and adopted in relation to the Seminary and College; that the Board of Trustees would enact a system of by-laws for the government of the Institution, in which regard should be had to the power of the president,—to give him, in cases of admission, suspension, or expulsion, an *unqualified* veto, and in all other matters of faculty, a qualified veto. That, to all these inducements and reasons, the Rt. Rev. P. Chase gave but one answer: that it was a matter of conscience and principle with him to assert his Episcopal authority in his character of president; and that he ought not, and would not, yield the position that he, as such, had the right to assert and exercise his discretionary authority and will, in the contravention of, and in opposition to, any limitation of the same by the Board of Trustees.

“Your Committee, therefore, with pain announce to their constituent body, that they believe the matter of dispute, being considered by both sides a matter of conscience and fundamental principle, is irreconcilable; and therefore recommend the adoption of the following resolution:

“*Resolved*, That the resignation of the Rt. Rev. Philander



Chase be received, and that the Episcopate of the Diocese of Ohio is hereby declared vacant.

“ ‘Sept. 10, 1830 [1831.]

“ ‘JOHN HALL,  
B. P. AYDELOTT,  
EDWARD KING,  
JOHN FORBES.’ ”

In point of history, the above report was not made known to the writer till long after the Convention had risen, and the journals were printed. It was a *secret* business, done with *closed doors*. No one was to know any thing of it, till it should be published—after the perpetrators had gone home. Now, why this secret, underhand dealing? All honorable men must perceive that it was no more than just for this committee to have drawn up a paper, and submitted its statements as to *facts* to the writer; especially as these statements of theirs contradicted the Bishop's written communications. He had always been candid with them. With an open bosom he had thrown himself on his Convention; they, and their committees, therefore, ought to have been candid and open in their dealings with him. At the very time this secret statement was made, the writer was trying to close the breach made by his resignation, with the hand of peace and kindness. The affairs of the Seminary having all been directed by him, innumerable explanations were required, as to the design of plans, and mode of their execution, which were freely and amicably given. And was there no reciprocal obligation of candor on the part of the Convention? If a Bishop and his Diocese must part, why not leave on record some evidence that honorable deportment was reciprocated? Why was a report which concerned both parties, framed of an *ex-parte* nature? Why received, and entered on their journals, with no evidence that it was true in point of fact, except that given by the half of a committee; the other half knowing nothing of the facts to which their signatures bear witness?

But it may be said, why enter thus minutely into the consideration of this report of the Committee? Why not let it pass, and go ahead with the memoir?

The answer is as follows :

A public record on a journal of a respectable body of men and ministers, and that body a Convention of a whole Diocese, and that Diocese a constituent part of a branch of the Church universal, is no insignificant thing of itself ; and if it contain subject matter of great moment, affecting the reputation of a bishop, and calculated not only to injure him and prevent his usefulness in the time present, but tarnish his name through life, and wound the feelings of his posterity in ages to come—the said record, by continuing for years and years unrepealed, unmitigated, and unmollified by any subsequent enactment of the said Convention, becomes greatly enhanced in importance ; it gathers in the sympathies of thousands, and affects the judgments of tens of thousands, and as it rolls on through the vale of years and years, becomes a flood which is with great difficulty resisted, or even turned in its course.

Such is the record of the Committee, Messrs. Aydelott and King, and of the approval thereof by the Convention of Ohio, spread as above to the eye of the reader.

Surely such an instrument deserves attention. Its effects have been too deeply and constantly felt to allow him to forget it. In the Diocese of Ohio for a time it closed the hearts of thousands against him, and still closes those of many. On its testimony, the whole Diocese acquiesced in their Bishop's condemnation. The Church throughout the United States, influenced by this record of the said Committee, joined in his condemnation. In England, where grow the fairest trees, the most fragrant flowers, and delicious fruits of benignity and love, the dreadful effects of this record, like those of an untimely frost, were everywhere visible ; as in a second visit to that dear country, the writer had reason to believe, from painful experience. And shall this record, the effects of which are still felt, and will be felt (unless repealed) to the latest generations, be passed by in this memoir ?

Such a thought might have been indulged, had the Convention of Ohio been as prompt to do justice as they were an injury ; and to heal the wound, as they were to inflict it. Instead of this, that record has remained as it was first made, though the basis on which its pretence to justice was founded

has now for years past been removed. But let us now go to the examination of the record itself.

It has already been stated that the report of the Committee of the Convention on the Bishop's resignation, did not meet his eye until some days, nay, weeks, after the said Convention had risen, and the journals were printed. When he did see it, he pronounced it false in fact, and evidently malignant in design, as well as subversive of the laws of justice.

He never did say or maintain that the "will of one individual should be the rule of conduct for all others connected with the college."

He never did say or maintain that "the president of the seminary, as such, had a right to assert his discretionary authority and will, in contravention of, and in opposition to, any limitations of the same by the Board of Trustees."

What he did say was in accordance with his *written address* to the Convention, just delivered in the hearing of these two gentlemen of the Committee. What he did say was also in accordance with a *printed answer* to a letter which the writer had received from the Rev. B. B. Smith, of Kentucky—which printed answer was in the hands of the Committee, and of all the Convention, and is as follows:

*Gambier, 14th of July, 1831.*

"REV. AND DEAR BROTHER,

"I received lately a letter from you, by which it appears that you have received information from others, that I have pursued, and still intend to pursue, a course of conduct inconsistent with the rights of the professors and teachers of Kenyon College.

"You throw before my mental eye a sad picture of things, and call upon me in most earnest terms to obviate and blot out its deformities, by my future deportment.

"In answer I now beg leave to remark, that if I have done wrong, I will, to God, to the persons concerned, and to you, who have so kindly offered me your Christian advice, confess my fault, and try to amend; and if you will be so good as to point out the particular instances in truth and fairness, I will make this reparation with sincerity and promptitude. But as you do not even attempt to do this, alleging that your

remarks are founded on report, coming, however, from '*most respectable sources*;' and as your statements are professedly imaginary, will you allow me a word or two in my own defence? '*Audi alteram partem*' is yet a good motto, although I have suffered, and still am suffering, (as it appears,) from its supposed inutility. I should not impose upon you the trouble of reading these preliminary remarks, concerning any matter of trivial importance, or which might concern *myself* alone, but when I am speaking of matters which concern the vital interests of religion and learning, I am constrained to utter before you my most humble entreaties that you will not rashly, not unjustly, nor prematurely judge me. Your pen has so much of the race in it, and your powers of imagination to give it wings are so fine, that I dread the consequences, and tremble with awful forebodings, whenever you may, by the force of imposing representations or mistakes, be drawn into error of judgment.

"It is, as I have understood, the opinion of one of the professors in Kenyon College, to which there has been obtained the assent of several others of the faculty, that the president shall be governed by a majority of voices in that body, and have no negative on their proceedings, but in the case of a tie-vote.

"This, as I have apprehended the matter, is their opinion, while the contrary is mine; and I might further state, that as it respects myself, this is the whole point at issue.

"As reasons for the stand which was taken against me on this question; it was urged that 'in the multitude of counsellors there is safety,' and that there were objections to the principle of throwing so much power into the hands of our Bishops, as is the case in some of our Conventions. On the other hand, it was maintained that this is not a case to which the text of Holy Scripture quoted seems applicable. It appears unreasonable that a person, having arrived at the age and experience, and possessing the qualifications which our canons require in every person before he can be consecrated to the Episcopal office, should have no more weight in council than an ordinary tutor in the grammar-school. And it appears still more unreasonable when we take into

consideration, that even *this weight* he cannot have, but in the event of a *tie* in a *casting* vote, which, in the nature of things, can happen but seldom.

"This being the case, may we not ask, was it intended by the laws of God as set forth in Holy Scripture, and practised on by our primitive Church, to reduce the Bishop of any Diocese, especially when presiding *ex-officio* over a literary institution, whose government and welfare are interwoven with the prosperity and being of the Diocese, to such a condition as this? I think not. The principle is absurd in any case, especially in those instances which concern his station. There might be, yea, there must *often be* presented, questions which involve not only the prosperity of the institution, but his Episcopal character, to be decided by the Faculty; and could it be intended by any law, divine or human, ecclesiastical or secular, to place the Bishop, (because a president of that institution wherein a multitude of counsellors are necessary for safety,) in a condition in which he must experience such evils; that especially of seeing his professional rights taken from him, and measures pursued which in his opinion would be destructive to the best interests of the college; and all this without any power to stop proceedings, even so long and so much as to appeal to the Trustees, except what is involved in a casting vote, in the event of a tie, which would but seldom occur?

"As to any objections founded on the fear of giving the Bishops too great power, I see no manner of reason to call them up in this case; for it is a case in which, so far as human foresight reaches, all abuses are provided for. I have said, and now reiterate with emphasis, that I never had any wish to give the President of Kenyon College any unreasonable power; especially such as would, in its exercise, deprive the other professors of their privileges. As their ecclesiastical father and friend, I trust I should be the first to see them righted, were they so abused by others, and should despise myself were I to find in my heart so cruel a sentiment. In perfect consistency with this state of feeling, it has been and is maintained by me, that by the expression in the constitution of our seminary, '*the Seminary shall be under the imme-*

*diate charge and superintendence of the Bishop of the Diocese, for the time being, as president of the institution,'* must be understood that he never suffer any thing to take place in it, much less any measure to be established by rule, which in his opinion shall have a destructive tendency; and that when such appears to be the case, by the exercise of any principles or measures, it is his duty to stop proceedings, not by any *unlimited* power, but by an appeal to the Trustees for their decision, in any important matter involving the rights and privileges of the parties, i. e. of the teachers, as well as of himself. This was the essence of the rule which I proposed, which if agreed on, all would have been, so far as my feelings were concerned, conducted in harmony. Let the president of this institution have power to negative the councils of the teachers till the next meeting of the Trustees, which meeting of the said Trustees, by the Constitution, *MUST BE*, whenever two of the members of the Standing Committee of the Diocese shall see fit to require the Bishop to do it. This was and is the substance of what I wished, and still wish to be the rule. And is not the door of *abuse*, of all *possible* abuse of presidential power here closed? When the President does wrong, the Trustees can control him, or nullify his proceedings. These Trustees are, by the Constitution, chosen every three years. Is not this sufficiently guarded? On one side it is. On the other, that of making the President a cipher in council, and destroying his salutary influence, there ought also to be some salutary guards; and it is my serious opinion that well-meaning persons ought carefully to guard against extremes on the one hand as well as the other. And those who object to the rule I have proposed, should keep this in mind, when they find themselves inclined to be jealous of a power thus under the complete control of the Trustees, and eventually of the Diocese itself. For it is worthy of repetition, should the President so far forget himself as wilfully to do wrong, or seriously to err, even with good intentions, in such wise as to require an *immediate* remedy, that remedy is always at hand; for the Constitution says the President shall immediately call the Trustees together, at the instance of the members of the Standing Committee.

"Kenyon College is like other colleges in some respects, and unlike all in many other respects. One fundamental principle in which it differs from all others is, that the whole institution is patriarchal. Like Abraham on the plain of Mamre, it hath pitched its tent under the trees of Gambier Hill; it hath its flocks and its herds, and its different families of Teachers, Scholars, Mechanics, and Laborers; all united under one head, pursuing one common interest, and receiving their maintenance and food from one common source, the funds and farms of this college. This patriarchal establishment must, it is obvious, have a father, and that father must be clothed with authority to seek and effect the common good. Deprive him of this, and the family must come to ruin. Guard his power against *abuses*; but, for the common interest, preserve it entire. In its exercise, it must sometimes go counter to the opinion of those who feel its influence, but it is not to be abandoned on that account. So long as the Trustees (who possess the power by correcting abuses) are elected every three years, and can meet whenever they please to investigate all subjects of complaint, there is *safety*. This is the multitude of counsellors mentioned in Holy Scripture, and thus interpreted, I heartily join issue in its free effect. This multitude of counsellors are the Episcopalians in the Diocese of Ohio, in communion with the P. E. Church in the United States of America. These choose every three years the trustees of Kenyon College, who meet whenever necessary, and take counsel, advise, direct, and control the President of Kenyon College. If here be not *SAFETY*, I know not where it is.

"You must excuse me, very dear brother, from animadverting on those parts of your letter which seemed to insinuate that you had heard from respectable sources, that I had, at the expense of charity, tried to carry an erroneous plan of my own into execution. All I would remark is—that, on this and other occasions, I have tried to avoid offence; and whereinsoever I have failed in my intentions, I have never been unwilling to ask forgiveness, and the same would I attempt to verify in my close of this letter. If in it I have said any thing that is not agreeable, but offensive to your sentiments

and feelings, it was unintentional, and with your accustomed goodness, I hope you will forgive,

“Your faithful friend and brother in the Lord.

“To the Rev. B. B. Smith.

PHILANDER CHASE.”

In exact accordance with the sentiments expressed in the above published letter, written in answer to one received from the Rev., now Rt. Rev. B. B. Smith of Kentucky, were the statements made to the Committee—and how could it be otherwise? How could honorable gentlemen understand *oral* conversation to contradict a written document on one and the self-same subject? How clearly, in the above letter, did the writer acknowledge the *constitutional* authority of the Trustees? Not otherwise did he speak to the Committee. At the same time, he maintained that the President of the Seminary had *his* constitutional privileges also. The same instrument that made them Trustees of the *property* of the Seminary, hath these words for its fifth article:

“The Seminary shall be under the immediate charge and superintendence of the Bishop of the Diocese, for the time being, as President of the Institution.”

As in Congress the President of the U. States has his rights—even so here, and in all other well-balanced governments, one branch cannot interfere with another while the law is obeyed. And, in this case above all others, how supremely absurd was the jealousy lest the President should exceed his limits, when the Convention knew they had the control of all the funds, and could reduce or annihilate his salary at their pleasure!

But what was the crime laid to the charge of the President, in the case now before us? Answer—There was no specific charge *VISIBLE* as yet: nothing that he had done, but something that these two Committee-men said that the writer held to as a *matter of opinion*. And what was that? You that read, pronounce aright—and you that hear, give heed unto what you hear.

The Bishop, now “the Rt. Rev. P. Chase,” “*said that he had the right to assert his episcopal authority in the character of a President!*”



By this grave charge, one would think that "*Episcopal Authority*" must be some fearful thing. What, gentle reader, thinkest thou it is? It is the power to *ordain*, to *confirm*, and to consecrate churches, and to license Deacons to preach. This is all a Bishop can do, more than a Presbyterian; and even this must be done according to Canon and Rubric. The Bishop has little or nothing of discretionary power; and what had all this to do with the College? Where, then, was the sense, or the semblance of justice, in making a crime out of an *opinion* which, in the nature of things, could never be exercised? How blind with the madness of jealousy must the minds of those men be, who could not see the folly and iniquity of their own proceedings in a case like this! Insanity is visible in the whole affair. To allow the Bishop to be *ex-officio President*, and with the same breath, assert that he must, *ex-officio*, cease to be so! In plain English, *from his office of Bishop* he must be *President*; and, *from his office of President*, he must cease to be *Bishop*!

Suppose the President of the U. States to be made by Constitution the Regulator of the General Post-office; would the performance of his official duty in this respect annihilate his power as President? And yet this very principle is gravely asserted by men professing not only common sense, but *legal science* and *Christian uprightness*.

When men have given themselves up to accomplish the views of a party, by any means, lawful or unlawful, they seem blind to the greatest absurdities—absurdities whose disgraceful nature, in the eyes of sober, honest men, would deter the stoutest step, and shame the most brazen face. The reader will perceive, before he be done, much of this in the present case.

The leading men of this Convention had, by previous concert with the grand conspirator, determined to cut the Bishop off forever from having any connection with the College. To accomplish this, what signified the plea of consistency? What did it avail to prove the will of the donors, and the design of the founder? The fact of the Constitution's having acknowledged both, by giving the Bishop the immediate charge and superintendence of the whole

Institution—this fact must be got rid of by some sweeping measure, which it would be treason to resist. Sufficient it was, that a branch of the Seminary had been termed a "*College*," and as a college, it should be highly exalted: it should tower above the Seminary, from which it sprung, in such wise as to be independent of it. The corporate power, which belonged alone to the Seminary, must, at the will of these gentlemen, be forced, by a kind of *transmigration*, from the body of the parent into the limbs of the child. However monstrous the thought, this was the *beau ideal* of these gentlemen, necessary to accomplish the one great end they had in view, which was to make a cipher of the Bishop; that is, to get rid of *episcopal authority*.

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## CHAPTER IX.

REVIEW OF THE REPORT CONTINUED—THE PRINCIPLE OF "MERGING" CONSIDERED—A MATHEMATICAL QUESTION—A LETTER FROM AN "HONEST MAN" PROVES PROPHECIC—ONE FROM A MEMBER OF THE CONVENTION REVEALS FACTS—THE SECRET ACCUSATIONS OF THE INQUISITION REALIZED—A REJECTED RESOLUTION—UNUSUALLY LIBERAL PROMISES ACCOUNTED FOR.

In a court of chancery, the attempt to set aside the will of a benefactor, especially one who has bequeathed his substance for eleemosynary purposes, is regarded as criminal; a design, which, if carried into execution, is injustice in the highest degree, because most detrimental to the well-being of society. Institutions which are endowed by one generation, for the good of posterity, are estimated among the most precious and valuable privileges of civilized man. They are the very heart of human blessings, because they resemble the Author of all good, both in nature and perpetuity; and

to continue them perpetual, the fulfilment of the donor's will must always be most strictly enforced.

But in the report of the Committee, this golden rule is destroyed. It is as the blaze of day, on the face of the whole transaction of founding the Theological Seminary, that the donors intended that the Bishop of the Diocese of Ohio, for the time being, should have the superintendence thereof. Without this proviso there would have been no institution. Had this been denied, the founder would never have stepped his foot in search of funds, nor have given an acre of his own farm towards an institution devoid of this great principle. Not only the donors gave, but the donees received the money on this condition; and, contrary to it, no action, either of the convention of the church, or legislature of the state, could rightfully be maintained. The Bishop's right to be at the head of the institution so created, was anterior to all other rights or doings. Conducting himself according to the laws of the land, and the canons of the church, nothing could remove him but insanity or death.

Of all this the two gentlemen of the Committee seem to be ignorant. They could, in their opinion, defeat the whole design of the institution, by their newly-invented principle of "MERGING" the *whole* into a *part* of the same.

The Constitution, bowing to the great principle under which the Seminary had been founded, said that "the Bishop shall have immediate charge and superintendence forever." On the same great principle, the will of the donors, the Trustees had been brought into being; and yet, strange to tell, these *same Trustees*, (meaning thereby the whole Corporation of Convention and Trustees together,) could destroy the principle itself, by which they (under God) were created! And in order to keep the Christian world from seeing this absurdity, they talk about "MERGING" the only institution which had a corporation into something else which had no corporate power. That is, in plain words, to say, the "*whole*" shall be made a "*part*," in order that the Bishop may be excluded from exercising his rightful authority! And to keep people from seeing the wickedness as well as absurdity of such a measure, "we will" (say they) "talk of *Constitution*," and

"*acts*," "*ratified*," and "*confirmed*," &c., &c., &c. Is not this all dust thrown into honest persons' eyes, lest they have reason to condemn their conduct? Whatever may be thought of it at this distant period, one thing is evident; it had at the time the effect of blinding the eyes of the honest part of the Convention of 1831, and of working them up to the murderous resolution of destroying their Bishop.

All this, and more, may be abundantly verified by transferring to the pages of this memoir the following letters, published while the subject was fresh on the writer's mind.

•  
" *Valley of Peace*, Dec. 27, 1831.

" **VERY DEAR FRIENDS,**

"I have, hitherto, recorded but few out of the many things which go to substantiate the opinion before expressed, viz., that I fall a sacrifice to the principles of truth and honest adherence to my constitutional duty, by the hands of a *party* whose object is to reduce the Episcopal Church to a mere skeleton, disrobed of every primitive beauty.

"Testimony to this effect I shall continue to lay before you, in the course of these letters. What I now put my hand upon, is a letter from an *honest man*, a contributor to the funds of our Seminary, and decidedly *evangelical* in his sentiments, now residing in the Atlantic States. It speaks as follows :

" *September 21, 1831.*

" **RT. REV. AND DEAR SIR,**

" "I feel much anxiety on account of the present state of your institution, but fear the evils will increase instead of diminishing.

" "I also fear much for yourself, knowing that your burden must be a weighty one. But what can I do? If I suggest my fears as to the real source of the difficulties which surround you, I fear you will only esteem them as the reveries of one illy informed. More than a year since, I felt a strong desire to communicate to you my thoughts upon the subject; but the above consideration, in a great measure, prevented me from doing it.

“ ‘ My opinion then was, and now is, that there existed an extensive and deep-laid plot, the ultimate object of which is to nullify your authority and influence in your College, or to jostle you quite out of your place in it; unless they found they could make you, and the institution for which you have labored so much and so long, entirely subservient to the views of a certain coalition, forming a *part of a party*, in the Episcopal Church of the United States.

“ ‘ If I am mistaken, your superior wisdom and prudence, together with your abundant means of information, will enable you to form, I trust, a correct judgment of the matter.

“ ‘ I do wish the Milnor Professorship Fund was all refunded. But in this I may err. May the will of God be done! I suppose something decisive will be done in your Convention.

“ ‘ Dr. A. is an active and zealous man. . . . . I wait to learn the result of your Conventional deliberations with anxiety.

“ ‘ If my apprehensions are realized, my feelings towards that institution will be materially changed, and I do not believe I shall stand alone in that respect.

“ ‘ Perhaps I have said too much; perhaps too little. If I have done wrong, may my merciful God forgive me;—but I felt I could do no less, and be faithful to you, as

“ ‘ YOUR FRIEND.’

“ Thus speaks a very worthy and pious character in the Atlantic States. You observe its date is before the news of our Convention could have reached him, of the proceedings of which it is so prophetic. I did not receive it till some days after my removal to my present residence, and when I did receive it, you may judge of my convictions of its truth, and how devout were my prayers that God would go on in bringing to light ‘*the hidden things of darkness*,’ till the whole of this nefarious plot were exposed to the just abhorrence of all good men.

“ Let us now hear what a member of the late Convention at Gambier says, in answer to some questions relative to the internal and out-door transactions of that body; and also

touching his own sentiments of men and measures during that tragical scene. I would give the name of this gentleman, delegate to the Convention, if I thought it advisable or necessary. But while you are assured that no man stands before him in integrity and soundness of judgment, you will not need his name, till something further demands it.

“ ‘ —————, 1831.

“ ‘ DEAR BISHOP,

“ ‘ In answer to your request for information respecting the impressions formed on my mind, as to the course pursued at Gambier, and in Convention, what I knew of a certain report read by Colonel Colston, or any other matters coming in my observation, I will frankly reply, as far as I can recollect.

“ ‘ There was, I found, a great excitement at Gambier, when I arrived there, particularly among the students. It was currently reported that there was an understanding with the Professors, and part of the Teachers, that they should leave the institution, if the Bishop was retained there. There was a similar understanding with a greater part of the students, that they would go away if the present professors left. Such were the threatenings held out, as I considered, to have effect upon the deliberations of that Convention which was about to assemble, to coerce you into their views, or to get the management out of your hands, or, in other words, to have it in their own. The fact was admitted by one of them, when questioned closely if it were true that there was such an understanding on the part of the professors and students.

“ ‘ I have every reason to believe, from the course pursued in and out of the Convention, from the lamentable termination, that the result was *from the mistaken and the misguided of the MANY by the FEW.*

“ ‘ This I more readily believe, from an observation made by a gentleman from the *south*. When speaking of the difficulties that were existing between the Professors and the President of the Institution, at the hotel, a short time before the assembling of the Convention, he stated: “ *We of THE*

*South have come prepared to act with firmness," or "effect,"—I do not recollect the precise words.*

"The active part of the Convention—the gentlemen from the south—particularly that part of the representation from Cincinnati—those members, I fear, from the circumstance above alluded to, went to that Convention biased in favor of Professor Sparrow's letter, charging you with absolute power. This was, in my opinion, the cause why an investigation did not take place, as many expected, agreeably to your request.

"To your inquiry respecting the *REPORT read by Mr. Colston*—you will perceive that it was offered near the close of the Convention. I do not recollect whether there was a vote or not taken upon it. But this far I do know: it was a document that ought never to have made its appearance in that body,—more particularly, when you were deprived of having a chance to rebut the accusations therein contained. It is a document of which you have a right to have a copy, from the circumstance of its being read and referred to the Board of Trustees, as you will see by reverting to the last page on the journals.\*

"As for myself, I am entirely dissatisfied with the whole proceedings had in that Convention, respecting the College and its government. I am perfectly satisfied we have done an irreparable injury to the Institution; and without something speedily occurs, or the interposition of Divine Providence, it will all go to ruin. The prospect of rearing a school for the benefit of our destitute churches in the West, all blasted! And is it so? Are your labors, your substance, and your toils of many years, and sleepless nights, to be sacrificed to ungrateful men—those that ought ever to have treated you as a father and friend—to have been ready to pay kindness for all your goodness to them? These are the first

\* "Since writing the above, I hear a friend of mine has written to the Secretary of the Convention, who is also Secretary of the Board of Trustees, to request a copy of this document; but he (Mr. Sparrow) refuses to give one, saying that 'it is not in his possession, nor, if it were, would he send it, as it never was intended to be published!' Let good and honorable men judge of this business."—*Steubenville, Ohio, 1832.*

to seek your destruction. May God Almighty restore them to a better mind.

“ ‘I am truly yours, in haste,

“ ‘ \_\_\_\_\_ .

“ ‘Rt. Rev. P. Chase.’

“ Amazement seizes me, as I lay down this letter, and reflect, that in the recently-formed Diocese of Ohio,—consisting, till lately, of members the most artless, and (as to all means and measures of intrigue, and underhand, unjust dealing) not only opposed, but innocent and unconscious,—such things are possible as are here set forth. How consummately and wickedly artful must those ‘*few*’ have been, who, under the pretence of keeping ‘*unanimity*’ in council ‘*by means of Committees*,’ should have led the unsuspecting delegates to effect such things as these, which, when published, will, on account of their injustice and cruelty, excite the indignation of the Christian world!

“ But I desire to restrain my feelings, in remarking on the contents of this letter, till I shall have noticed *that part of it in particular*, which speaks of a report read by Mr. COLSTON. I have turned to the journals, and find this gentleman’s name is not mentioned in the place alluded to. I do not wonder that both he and the committee should desire the secretary to keep their names out of view, in a matter of this sort. But such things ‘*will out*.’ What we now know only imperfectly, may hereafter be more clearly revealed. The end of the clew which will *begin* to lead us into this labyrinth of *hidden things*, consists of two records of the Convention,—the first of which is on page 33, at bottom, thus:—‘*On motion, resolved, that a committee, composed of two clergymen and two laymen, be appointed to draw up a statement of facts, setting forth the causes which have led to the adoption of the measures pursued by this Convention.*’

“ ‘The committee were appointed, but their names are withheld!’

“ On the 39th and last page of the journal, it is thus recorded:—

“ ‘The report of the committee, containing the *statement*



*explanatory of the proceedings connected with the resignation of the diocesan*, was read ; and, on motion, it was ordered, that the same be referred to the Board of Trustees, and the committee discharged.'

"It appears that this '*statement of facts*,' as authorized by the *former*, and in the *latter record*, stated as '*connected with the resignation of the late diocesan*,' proves to be, in the '*report*' of the '*committee*,' (whose names are suppressed,—but which was, as my correspondent says, read by Mr. Colston,) nothing more nor less than '*accusations*,'—and those of such a character, as, in the opinion of one of the most respectable members of the Convention, '*ought never to have made its appearance in that body*;' and to these '*accusations*,' thus exhibited, by a formal resolution, as matters of '*fact*,' before the whole Convention, in the face of the delegates from every part of the Diocese—to these accusations, I say, (thus evidently affecting my character, in the eyes of those whom I have loved to the risk of every thing dear in life,) I am, to this moment, deprived of even a chance of making a reply ! I am smitten, but I must not know the hand that strikes ! I am stabbed, but I must not know the *names*, nor behold even the *instruments*, by which the deed is done.

"Can injustice proceed to greater length ? And when beholding this instance of it, are we in the nineteenth century, and in a Christian land ? And do we see it in a body of persons assembled in the name of the God of justice, and the Lord of mercy,—their meeting being opened with solemn prayers '*for the guidance of the mighty power of the Holy Ghost* ?' By Protestants, it has always been urged as an irrefragable argument against the COURT OF INQUISITION, so necessary to the support of PAPAL POWER, that the *accused* is never allowed the privilege *to face the accuser* ; and that, through this unjust practice, thousands are condemned without even knowing the names of their accuser, or even of the offences and faults laid to their charge.

"That all these grounds of objection to the court of inquisition, will lie against the proceedings of the Protestant Episcopal Church, lately assembled on Gambier Hill, in relation to myself, I appeal to all candid persons to judge.

"I never knew, officially, of what specific fault I was accused, or by what individual the accusation was preferred. I sent the printed paper, signed by the Professors, *accusing me of absolute and unlimited exercise of power*, to the Rev. Professor Sparrow, and desired him to put his name to it,—which he refused to do, for reasons best known by himself, although there is no doubt in the mind of any one of his being the author. As no specifications were given, and the charge denied in terms as broad as the accusation, I desired, very properly, very earnestly, in my address to the Convention, that an investigation might take place. Of this privilege they saw fit to deny me; although the accuser, Mr. Sparrow, was admitted as evidence to support the charge in a secret committee. But this is not all. After the *supposed* criminal was condemned, and morally put to death—*unheard, undefended*—a nameless committee is raised, consisting of 'two clergymen and two laymen,' [each branch of the Convention must have a full and appropriate share in the work, 'containing the statement explanatory of the proceedings connected with the resignation of the late diocesan,' or, in other words,] to find out reasons explanatory to other inquisitions, of their late proceedings touching the matter of Bishop Chase,—which neither he nor his friends are to know any thing of, till his mangled reputation has slept so long in the grave, that his memory, and the means of defence, are alike forgotten.

"Did ever inquisitorial court go thus far? Well might my correspondent, as a member of this Convention, feel '*dissatisfied* with the proceedings of that body;' especially as, on all occasions, they had a *unanimous* vote. But he gives the reasons: 'the few from the south,' governed 'the many' from the north and other parts of the Diocese. How? By keeping their true intentions out of sight, and managing all things by well-chosen committees; by professing great tenderness for the Bishop, and a desire to have all differences settled amicably, and for the good of the church,—for which purpose, they entreated the delegates that there might be '*unanimity*!' That this was the mode of managing, I appeal unto all the delegates from the northern, eastern, and middle parts of the Diocese,—*all* of whom, I presume, now they see how

they were deceived, would join with my correspondent, and say, 'they are entirely dissatisfied with the proceedings of the Convention.'

"Before closing my references to the journals of the late Convention, I think it a duty incumbent on me, in justice to myself and the Church at large, as well as to a particular friend, (Arius Nye, Esq., of Marietta,) to account for a *rejected resolution* introduced by him, at my instance, and appearing on the journals, page 34, and in words which I will presently quote.

"This gentleman called on me as a friend, and fearless of the frowns so liberally bestowed on all who thought proper to converse with me, ventured a long discourse on passing events. He observed, that he had discovered designs, of which he had no idea when he arrived on Gambier Hill, nor till the Convention had proceeded some length in their deliberations. That he was surprised to see some individuals, so industrious in propagating among the members reports for matters of fact, that I maintained the right of exercising arbitrary power in the College, and therefore ought not to be suffered any longer to remain in it. I told him that my sentiments were recorded in my written address; and that, if there was anything more before the Convention, I ought, in justice, to be made acquainted with it, that I might answer to the charge. In reply, he told me that, according to his observation, every effort was making to bring about a *unanimous* vote on the supposed fact which he had stated. I replied, that he, for one, was at liberty again to deny the charges brought against me by the 'Professors,' and to desire *again* from me an investigation. Mr. Nye replied, that he feared it was too late; but, at my request, he would bring forward and support any resolution that I might advise. I then dictated to him the resolution, as on the thirty-fourth page of the journals, as follows:

"'On motion, the following resolution was offered, and ordered to lie on the table.

"'Resolved, That it does not appear, by any evidence exhibited to, or in possession of this Convention, that the authority claimed by the late Diocesan, as President of the Theological

Seminary of the Protestant Episcopal Church in the Diocese of Ohio, is 'a positive and absolute authority,' or unconstitutional, as is alleged in the letter of the 'Professors of Kenyon College,' addressed to him, and referred to in his address to the Convention.

"When he had prepared it, Mr. N. observed, that the animosity manifested by certain leading men, professing great piety, was so great, that he feared it would be useless to urge it. I replied, that, whatever treatment the resolution should meet with, if he could but get it on the minutes, the *face* of it would show that I was to the last willing and anxious to meet my accusers, and desired nothing more than the privilege to which the meanest person in society is entitled; and that, if they denied me this, the *fact* would show *who* were the men that exercised 'uncontrolled and absolute power,' the leading men of the Convention or myself.

"This is the history of this resolution, which cuts so singular a figure on the pages of the journals. Instead of militating against me, as the secretary evidently designed, by giving it so isolated a place, it proves, among many other witnesses, to what extremity of injustice, as well as ingratitude, certain clergymen can go, when bishops are the object of their displeasure.

"I will not take it upon me to report the manner or the substance of what was said against the introduction of the resolution, by the members from Cincinnati; but, if those who were present are to be relied upon, their conduct did not evince that justice and impartiality which the Christian religion requires in her professors, especially those who have since written and published so extensively and confidently that their '*unanimity*' against Bishop Chase 'was in answer to prayer!'

"But I will no longer keep at a distance from the peculiar injustice of my treatment. I come boldly to it, and affirm that it was unjust and cruel, to an unusual degree, in the Convention of Ohio, to refuse to give me that hearing in my own defence, to which all free citizens are, by the laws of our country, entitled, and to which I had, (however unworthy in myself,) through the grace of God, in making me the instrument of benefit to her, some peculiar claims.

*September 5, 1832.* The Convention of the Diocese again assembled. Some account of its proceedings, as far as the writer is concerned, may be found in a pamphlet, published by two of its members, entitled "An Address to the Churchmen of the United States, on the difficulties of the Diocese of Ohio," of which the following are extracts :

"We have seen that by the operation of certain machinery, an attempt has been made to sever that unity, [that is, the Seminary with the Church,] and, in the struggle to preserve it, Bishop Chase sacrificed himself. It was hoped that, at the last Convention, the efforts of the very few friends of the Bishop who it was *previously known* would attend, (not exceeding eight lay delegates, for they had no concert with each other,) would receive at least the respectful consideration of his opponents. They [his opponents] had expressed great personal regard for him, notwithstanding many imputed faults. They had promulgated, as truth, that the Convention of 1831 was surprised, as with a clap of thunder, at his resignation; that they implored him, most affectionately and humbly, to revoke it, but he would not—on these representations were based the hopes of Bishop Chase's friends of making sound impressions. They deemed that the Episcopalians of Ohio owed him a great debt of gratitude for his exertions in procuring for them the splendid establishment which was thereafter to concentrate their affections, at which their children were to be educated, and from which was to proceed all that, as churchmen, should correctly influence them. No sooner was the Convention ready to proceed to business, than a member (Col. Johnston of Piqua) who has for many years endeavored to thwart Bishop Chase's views in relation to the Seminary, offered a resolution,\* *that the Convention forthwith proceed to*

\* The words of the resolution on the pages of the Journal are : "Whereas the 6th Canon of the General Convention of 1820 prescribes that, in case the election of a Bishop shall take place within a year before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting; and whereas difficulties have arisen in the way of the consecration of the reverend gentleman elected by the Convention of this Diocese in 1831, therefore *resolved*, That this Convention proceed forthwith to the election of a Bishop, in order that 'all matters relative to his consecration' may be regularly and canonically brought before the next General Convention."

*elect a Bishop*, and endeavored literally to press its adoption and immediate action under it, giving no time for consideration. The undersigned, B. Wells, who may be permitted to claim some acquaintance with the affairs of the diocese and of the Seminary, having been a member of most of the Conventions, and a Trustee until 1831, offered as an amendment, the striking out of Col. J.'s resolution, and to insert in lieu thereof a resolution declaring the resignation of Bishop Chase to be inconsistent with ecclesiastical order, and therefore void, &c. Scarcely was this motion made and seconded, when Rev. Mr. Aydelotte of Cincinnati, lately for a short period a clergyman in the city of Philadelphia, and formerly of New York, moved *an indefinite postponement of the amendment*!! and sustained this motion by a speech of some length; he was however put down, in this preposterous proposition, by his own 'party.' The discussion proceeded, and the amendment was supported on the grounds herein before suggested; the same reverend gentleman, on this occasion, as in all others respecting Bishop Chase, and as he is said to have done last year, taking the lead and being the chief speaker, cautioned his opponents against saying too much in favor of the Bishop—for he, as he said, was prepared to present to the Convention *proof* of such conduct, on the part of Bishop Chase, as would entirely remove from him the confidence of all good men; such conduct as would entirely destroy Bishop Chase's character, &c. This 'bravado' was for the present unheeded: at the opening of the Convention, the following morning, C. B. Goddard, Esq., of Zanesville, presented two resolutions which he was impelled to offer as amendments of Mr. Wells's amendment; one *declaring that the Trustees of the Seminary are the legislative body thereof*, and that the President is the executive of the Institution, bound to carry into effect the Statutes, &c., by them enacted, until the same shall be reversed by the General Convention; and the other inviting Bishop Chase to revoke his resignation and resume the duties of the episcopate. Mr. Goddard supported his resolutions by a well-merited eulogium upon Bishop Chase, in opposition to which Mr. Aydelotte was again chief speaker, and reiterated his remarks of the previous day against Bishop Chase, and the caution

above expressed against provoking him, Mr. A., to open his storehouse of crimination. 'This offensive reiteration provoked the undersigned (Mr. Wells) to inform the Convention, and particularly the Rev. Mr. Aydelotte, that, as he (Mr. A.) had now for the second time thrown the gauntlet, he (Mr. W.) took it up, and was ready, from his personal knowledge of Bishop Chase, to defend his reputation there or elsewhere; an observation which he takes this opportunity to repeat, and to proclaim to the Diocese of Ohio, and to the world, that Bishop Chase is, in all this controversy, an injured man, his motives and his conduct misrepresented. \* \* The undersigned remark that, after the acceptance of the challenge, as above mentioned, *no more* was said against Bishop Chase, except by the Rev. Mr. McElroy, of whom it is sufficient to say, that his remarks on this occasion are a bad commentary on many of his letters in preservation, speaking in very warm terms of his gratitude for favors received at the Bishop's hands.\*

"A few words as to the 'Gambier Observer.' It is printed on the Ackland press, a donation to Bishop Chase by Lady Ackland of England, and has *never yet* been given by him or sold to the Seminary, yet it has even been used to his injury! During the West controversy, Mr. Sparrow, then editor, excluded every thing in his power from its columns which could benefit the Bishop's cause, and since his resignation, it has given to the diocese not one word which could inform them

\* The question on Mr. Goddard's resolution, which determined the *sense* of the Convention, as to the proceedings of 1831, was lost, the vote being taken by orders.

AYES. Clergy—1.—Morse.

NOES. Clergy—11.—Bryan, Aydelotte, Bausman, \*Denison, \*Fitch, McElroy, Preston, Rogers, Sanford, \*Sparrow, \*Wing. All of these clergymen, but Morse and Bryan, were members of the Convention of 1831. Those marked with \* were connected with the Seminary and his accusers.

AYES. Laity—17.—C. P. Goddard, T. T. Fraker, John Clements, J. Hiccoox, A. Holmes, B. Wells, J. H. Viers, J. McCullough, B. M. Atherton, J. Foster, G. H. Griswold, D. Topping, Arius Nye, C. Curtis, J. Glass, R. Maxwell, S. P. Chase.

NOES. Laity—22.—E. Alling, W. Terry, H. Dyer, W. Hall, R. Clapp, S. Smith, C. Howard, A. Blake, A. Edwards, A. Baldwin, W. S. Richards, A. Woodward, P. Benedict, J. Hollister, J. Johnston, A. Guion, H. Gassaway, J. Kellogg, D. Prince, J. Trimble, M. Matthews, P. B. Wilcox.

of the state of public opinion, excepting so far as to publish whatever would contribute to consolidate the power of his opponents, and promote the opinion that the present *chaotic* state of our Church is in 'conformity with the spirit of the age.' Since the sitting of the last Convention, the 'Observer' remarks, that 'the issue of the attempt to bring back Bishop Chase to the charge of the Diocese has shown those who joined in it, that there was no ground for expecting good from the re-establishment of the connection'—'that the fact of the separation having the sanction of all the clergymen save one, and of the largest collection of lay delegates ever met within the bounds of the diocese, is a reason why the reunion should not take place.' As to the opinion of a portion of those clergymen, it is not to be expected that *they* will ever consent or abide by a 'reunion'; they will flee from the diocese when Bishop Chase returns, to some spot *more congenial* to the 'spirit of the age.' As to the vote of the lay deputies on the proposition to recall Bishop Chase—the Rev. Editor of the Observer is respectfully asked what would have been his arguments, had there been three more in favor of Mr. Goddard's resolution and three less against it? These clergymen would have been '*hors du combat*'—they would have found themselves under the necessity of consenting—or, what many of them would doubtless prefer as more 'conformable to the spirit of the age'—carrying on the business of the diocese without an ecclesiastical head. A majority of five lay delegates on a division of thirty-nine delegates, representing in the whole only about half the diocese, according to the 'Observer,' 'clearly speaks the will of the Episcopalians of Ohio.' On such grounds, and with such arguments, have the Episcopalians of Ohio for the last two or three years been **gulled**, and for causes as fictitious, and reasons as untrue, as **that** a bare majority of half the parishes is an unequivocal expression of the will of the whole, has Bishop Chase been **driven** into the wilds of Michigan. Our newly elected Bishop is not expected to take upon himself the 'immediate superintendence' of our Seminary—nay, it is asserted by the '*reformers*' that he will do no such thing—but that he will **itinerate** and preach to large congregations, which it is aver-



red he has a wonderful faculty of assembling—while the Seminary, which should be in unity with the General Seminary and the Church of America, will be managed by those who have sacrificed their 'father and friend,' their benefactor, without whose patronage they would now have been in obscurity—and almost revolutionized the character of our Church, merely, it is believed, to perpetuate the enjoyment of their salaries, and retain for a longer space their usurped authority on Gambier Hill. It will be recollected that by one vote only, viz. on the adoption of Mr. Goddard's resolutions, was the sense of the delegates in relation to the return of the Bishop tested—the other propositions of Mr. Wells and Col. Johnston were abstract questions; the first, of the validity of Episcopal resignation; and second, the necessity of an election. The votes on these questions settled nothing. Those propositions will, it is apprehended, be adjusted, not 'according to the spirit of the age,' but in the true *spirit of our holy religion*, by the General Convention; and whatever that decision may be, it is hoped and believed that all good men will cheerfully acquiesce in and sustain it. But whatever that may be, the undersigned will *aver*, and hold themselves pledged to *maintain*, that Bishop Chase has been most cruelly and ungratefully injured; that in the Convention of 1831, a false coloring was given to the matter in controversy; that the Bishop was made to claim a power which he now does and always has disclaimed; that what he claimed 'as a matter of conscience,' to the committee who waited on him, on the subject of his resignation, was, that as President of the Theological Seminary, and in its government as such, he should not be placed under the control of professors and teachers; but that in any matter of collision between them, respecting the government of the institution, he should exercise the power of overruling them, until the next meeting of the Board of Trustees, to whom the matter of difference should be submitted; and he would abide the decision, while that decision was in conformity with the canons of the church. They *aver* and will maintain, that the unanimity in the Convention of 1831, (in relation to the difficulty with the Bishop,) which has been set forth in the journal of their proceedings

*did not* in fact exist—that a number of lay members, not accustomed to such ‘storms and tempests,’ did not consider themselves as voting, and then were and still are dissenting from those proceedings. . . . These remarks are given to our brethren of the Diocese of Ohio, and of the United States of America, with a view of exhibiting the true state of the difficulties in which this portion of the Church is involved—trusting that the case of Bishop Chase will be viewed with candor, and that no judgment will be formed prejudicial to his religious or Episcopal character or influence, on the statements of his enemies. Desiring that the God of all grace may be sincerely sought unto, that these difficulties may be removed; that peace may be restored to our beloved Zion, and our Theological Seminary properly ordered and prospered, we subscribe ourselves

“Yours, in Christian fellowship,

“B. WELLS,

“B. M. ATHERTON.”

One more act of the Convention remains to be noticed, which must be placed with the resolution of the Trustees the former year, to which allusion has been made. After the sense of the Convention had been fully taken, when all that had been done in the Convention of 1831 had been virtually ratified, and the new Bishop *re-elected*, the following preamble and resolution were offered and passed.

If the mover was actuated by proper motives, (and the writer would not deny that,) it was surely an instance of *mistaken kindness* to bring forward such a proposition under the circumstances heretofore detailed.

“Whereas this Convention entertain a high sense of the great and unwearied efforts of their late Bishop in promoting the prosperity of the Diocese, and in founding Kenyon College; and whereas by his resignation the connection between him and the Diocese is finally dissolved, therefore—*Resolved*, That this Convention recommend to the several parishes and the individual Episcopalians of this Diocese, to raise, by private subscription, a sufficient sum to purchase an annuity of — dollars on the lives of the Rt. Rev. P. Chase and Mrs. Chase,

and the survivor of them, for the benefit of the family of the Rt. Rev. P. Chase.

"*Resolved*, That a committee of three be appointed to superintend this subscription, receive the moneys, and appropriate them to the purpose designated in the foregoing resolution."

Nothing more was heard of this resolution (the *blank* remaining unfilled) until the following year, when it was called up among the *unfinished* business. The three gentlemen appointed a committee to "receive the moneys," &c. not having appeared, (one of them being deceased, and the other two being the known enemies of the Bishop,) and a friend, probably seeing the embarrassed state of the Convention on the case, made a motion that they (the Committee) be, as they were, *finally discharged*.

The plan of destroying all connection between the Bishop and the institution which he had founded, having succeeded so well in Gambier, the consummation was sought for in the consecration of the Bishop elect at the next General Convention. Being conscious that the Diocese of Ohio had violated the principles of justice in trampling on the will of the donors, and fearing that their new Bishop might, after due reflection, reclaim his privileges, the wary delegates, with their conspirator at their head, would fain procure some adventitious claim to the sole management of "Kenyon College" from the *House of Bishops*.

This was a bold measure, and extraordinary as it was bold. It could not be carried by way of annexing *conditions* to the consecration of the Bishop elect; such a thing was never heard of;—but the Bishops could express their *opinions* concerning an abstract principle, leaving it to others to make the application, both as to what was past, and what might yet come to pass, in the State of Ohio.

That opinion was in the following words:

The Bishops "did not give their sanction to any provision of the College at Gambier which can be construed as making a necessary connection between the *presidency* and the episcopacy of the Diocese, it seeming to the House of Bishops an incongruity that the occupant of the latter should be de-

pendent for his station on any *authority* not recognised by canon."

That the Bishops had been led into an error in thus having been made to express an *ex-parte* opinion, may be seen by the following facts :

1. "*The College*" mentioned as the subject of their opinion had no being, but as it was a *Theological Seminary*, acting as a college in conferring degrees.

2. This *Theological Seminary*, as its name implies, being a proper theatre of episcopal duties, was established on the basis of an implied compact, acknowledged in common law, between the *donor* and *donee*, and solemnly ratified by the whole Diocese of Ohio, assembled in convention, Chillicothe, A. D. 1824.

3. This ratification took place in the act and fact of the Diocese receiving the funds collected for the institution presented for their acceptance, on the conditions expressed and implied in their donation.

4. The same took place *also*, and *especially*, when the said Convention made a constitution or governing rule for that *Theological Seminary*, and in one of its articles acknowledged the right which the Bishop for the time being should exercise, *ex-officio*, in having the immediate charge and supervision of the whole forever.

All this was done "by the authority of the Diocese of Ohio; and is not this *tantamount* to canon?" What is the meaning of the words "*recognised by canon*," if all this does not embrace it? And furthermore, is there any "*incongruity in making the occupant of the Episcopacy of the Diocese dependent on his connection with*" a *Theological Seminary* which is to him a right arm in doing good? How could he discharge his episcopal obligations of being to "his flock a shepherd, and not a wolf; of feeding them and devouring them not," if such a means of effecting his great objects were denied him, and if the obligations derived from such a source might be supposed to sit lightly on him? By the second, third, and fourth facts above noted, it is plain that this *Theological Seminary* (the only *corporation* alluded to in the Episcopal opinion) had become an integral part of the Diocese. To be

Bishop of the one, was to be *Bishop* of the other. The "authority of the Diocese" had joined them together, and the Theological Seminary being an eleemosynary institution, its funds could not be enjoyed by itself, or by any branch thereof, but on the condition of the connection of the Bishop with the said Seminary; which connection, it seems, the Bench of Bishops was made to repudiate!! O tempora! O mores! What times do we live in, what customs have we adopted, when artful men are suffered to lead their leaders! Had the *truth* on this memorable occasion been honestly spoken, how different would have been the opinion of the Bishops! As it happened, all was popular on the *erroneous* side; and, alas! the opinion was recorded, and there was no one to say nay! On this principle the Bishop elect was consecrated! His predecessor was supposed to be buried in the grave of his exile.

It would be abusing the privilege of an allowed departure from the order of time, in such a memoir as this, to speak at large of the painful feelings which the intelligence of these things created in the bosom of the writer; yet he must say that, although in the wilderness, he could not but indulge the hope, that the privileges which he had been the means of creating for the benefit of the Episcopal Church in the West, would, in God's good time, be duly appreciated by his successor in the Episcopate of Ohio; that he would examine his title-deeds of the estate unto which he had become heir, and that, in vindicating his newly acquired inheritance, under a sense of justice, freely, and not by constraint, and as if against his will, he would manifest and openly declare to the world the integrity and rectitude of his predecessor in all that related to the Seminary. Had this been magnanimously done, what blessings would have been reflected on the Episcopal character in America!

It seemed reasonable to suppose that the very fact of his succeeding to the place of a predecessor *resigned*, would lead him candidly to examine into the REASONS of that resignation, if not out of regard to the office, and a brother in that office, or for the good of the church, yet for his *own sake*, lest he also might find himself in the same unhappy condition with

his predecessor. The presidency of the institution being inseparably connected with the Episcopate of the Diocese, it would naturally be supposed also that he would fully search into *its* nature and foundation. Ample time had been given for this purpose, nearly two years having elapsed from his first election to his consecration.

Publications were not wanting to give full information on this subject, and the founder himself, intimately acquainted as he necessarily was with the foundation principles of the institution he had projected, was ready at all times to communicate with him in the most friendly manner concerning them.

But it was with pain observed by the writer, that a different course was chosen—a course conformable to the opinions of those who had been enemies to him, and would prove no real friends to his successor; for, though a man of their own choice, he was also a *Bishop*, and as such was *ex-officio* President of the Theological Seminary. From what appeared in print, it seemed that the very sentiments which appeared on the “report” of the Committee, 1831, (to which allusion has so frequently been made,) were adopted, with this difference, that the Seminary had not entirely lost its *identity* by being “merged” in the College, but was allowed to be a respectable *appendage* to it. For in his first address to the Convention, 1833, the new Bishop speaks of having “met the Trustees of Kenyon College,” of “having made an effort to obtain an additional Professorship in the Theological Seminary CONNECTED with Kenyon College,” of “having seen the immense importance of Kenyon College, with its ATTACHED Theological Seminary,” and the like; while a strict silence was observed towards the writer, till he was honored in his obscurity with the following letter, as follows in the next chapter.

## CHAPTER X.

LETTER OF BISHOP M'ILLVAINE TO BISHOP CHASE—A LONG BUT IMPORTANT ANSWER—AN UNEXPECTED MOVEMENT OF THE TRUSTEES OF THE OHIO SEMINARY—A PLAIN STORY—AN IMPORTANT CHANGE IN PRINCIPLE!!!—AN ALTERATION OF THE CONSTITUTION.

BISHOP CHASE received, on the 14th of August, the following letter :—

“ *Gambier, August 3, 1833.*

“ RIGHT REVEREND AND DEAR SIR :

“ Having within a few days begun my residence at this place, and being soon to commence a visitation of the Diocese, I shall soon feel the need of a service of plate for the holy communion, both here and in the unfurnished parishes. I am aware that you have been in the habit of using, in your travels in the Diocese, a small service, presented to ‘ *the Bishop of Ohio* ;’ and that you have another, presented to *Rosze Chapel*, which chapel is expected to be completed before long. The former I should be glad to receive as soon as possible, and, if you have no objection of an insurmountable kind, would be happy to be furnished with the latter also. If you will be so good as to write me on the subject, and will inform me where and how either of the services, or both, may be obtained, I will be very much obliged. Please to present me very respectfully to Mrs. Chase, and believe me,

“ Your affectionate brother in the gospel,

“ CHARLES P. M'ILLVAINE.”

To the above, Bishop Chase returned the following answer :

“ *To the Right Rev. Bishop M'Ilvaine, D. D., Gambier, Ohio.*

“ *Gilead, M. Y., May 26, 1834.*

“ RIGHT REV. AND DEAR SIR :

“ I duly received your letter of the 3d of August last, requesting me to send you some articles of communion plate ;

and I ought to apologize for so long delaying my reply. If you knew how I have been struggling in the performance of my manifold duties—those, on the one hand, of maintaining my family, ‘lest I be chargeable to any;’ and, on the other, of preaching the gospel, and administering the Christian ordinances to the children of God, dispersed, as they are, throughout our widely scattered settlements—your benevolence, I am confident, would excuse me even without asking.

“The small service of plate referred to in your letter, consisting of a chalice, paten, and flagon, intended for the administration of the holy sacrament of the Lord’s supper to the sick and in private, presented to me while in England, by a select few of my personal friends, whose names are inscribed on the plate itself, accompanied by these words, ‘*In usum Philandri Chase, Episc. Ohio et successoribus*,’ was transmitted to you by the first opportunity after I was apprized of your consecration, viz., by the hands of Bezaleel Wells, Esq., of Steubenville; and I am happy to state to you that I actually had sent it by him some time before the reception of your letter.

“Although, from the terms expressed on the plate, I am evidently entitled to a ‘*life lease*’ of the same; and although, from the remembrance of many things which passed between me and my benefactors while in England, and from some expressions in their recent letters to me, I am fully persuaded that could they *now* have a voice in this matter, their wish would be, that I should still use it for the benefit of the sick and dying in the lone places in Michigan, as I once did in those of Ohio; yet, to prevent the possibility of a misconception of my motives, and thereby secure our *holy ministry in the Lord* from a great injury, and acting now as I did when I left the place which you fill ‘for the sake of peace,’ I freely have yielded my claims to any further use of this *sacred gift*, and am happy that I can do so in favor of a prelate so worthy of confidence as yourself.

“Of the other set, being that of the large communion plate, mentioned also in your letter, (to which I would wish this to be a most respectful answer,) I have something to say of a different character.



"Read, dear sir, the history of this precious set of holy communion plate, in the account which I gave of the whole matter, in my 'defence against the late conspiracy in Gambier, Ohio,' beginning at page 32, and ending at page 36. When you have done this, please to note particularly the words of inscription on the plate itself, viz. :—

" 'A flagon, two chalices, two patens, and a collecting plate.

" 'This communion plate was purchased with a sum of money which the late John Bowdler, Esq., of Eltham, in Kent, England, appropriated to the use of the Rt. Rev. Philander Chase, D. D., Bishop of Ohio, and was by the Bishop's desire dedicated for ever for the service of this chapel, 1824.'

"These words were indited by Bishop Burgess, now of Sarum.

"The proper question is, what is the true import of this expression '*dedicated forever for the service of this chapel*'? Reason and justice would answer, that, by '*this chapel*,' was meant that which should be attached to the institution, for which I was then soliciting benefactions in England; and that institution *was a Theological Seminary* of the Protestant Episcopal Church, and none other. Now, convince me, dear sir, that this institution is now in existence in Ohio, according to the design of its founder and donors, and I will most cheerfully resign the communion-plate whenever the '*chapel*,' for which I gave it, shall have been completed, and duly consecrated. But until you do this, so far from thinking it my duty to give or deliver it up to you, that, on the contrary, to retain it for the benefit of the institution and chapel, which, I trust, God will enable me to rear here in the *FAR WEST*, seems the dictate of reason and my own conscience. Yea, moreover, justice seems to demand of me to call on you for a surrendering of all the property, in money and effects, which I gave to the Theological Seminary in Ohio, and for this plain reason, that Theological Seminary of the Protestant Episcopal Church in Ohio, to which I made that and all my donations, is defunct—is forfeited, and has no legal corporation.

"To give you some, among the many evidences of this, my opinion, I refer you to some facts and documents. First, the

statement, circulated throughout Ohio and the United States, that the Theological Seminary has been swallowed up by the College; that the former is dead, and the latter has taken its place. Read in proof of this, the following extract from the Cincinnati Gazette, of last July, since your removal to Gambier.

“ ‘ Bishop McIlvaine, of the Episcopal Church, has arrived at Gambier, with his family, and taken up his permanent residence at that place. It is understood that he has succeeded in collecting funds to progress extensively with the buildings deemed necessary for KENYON COLLEGE, in which the THEOLOGICAL SEMINARY HAS BEEN MERGED ALMOST FROM ITS FOUNDATION.’ ”

“ Who the writer of this article was, I shall not stop here to inquire. Yourself, and every one, must see, that it was from the same men who had governed the destinies of what was once the *Theological Seminary*, to what I deem its destruction; and who, by requiring me to act contrary to the design of its foundation, and the express will of its donors, caused my resignation of the station which you now fill.

“ As to the statement made in this advertisement, ‘ *that this merging of the Seminary commenced almost from the beginning*,’ I deem it sufficient to remark, that, so far as my *intentions* or *deeds* are concerned in this affair, it is NOT TRUE; and for the justice and integrity of this assertion, you will, I trust, be convinced before you shall have finished perusing this letter.

“ The principle of *merging* the *Seminary* in the *College*, I always treated as a thing impossible while the corporation existed; and when both principle and intention were presented to me, and urged as the sine qua non of my continuance in the chair of President, I refused it at the risk of my station.

“ This advertisement, quoted as above, had its rounds in the newspapers of our country, and, for aught I know, elsewhere, till it reached, through the western prints, even me in this deep retirement in the wilderness. Whether it has been or not been contradicted, by *yourself*, the *Convention*, or the

*Trustees*, whom it most concerns, is best known to you ; but, if it has, I have never learned the fact.

"I beg you, Rt. Rev. and dear sir, to consider what I have hitherto said, as the *introduction* rather than the *argument* of my letter. It is my wish to lay before you truth, which cannot be controverted, and from which you can make up a righteous judgment, as I think I have done, viz. that it is not my duty to send you the plate in question. To this end, allow me to bespeak your patient attention, while I show you,—

"1. That the institution to which I gave the communion plate, and other donations of several thousand dollars, was a *Theological Seminary*, and nothing else.

"2. This institution could never be changed, but by a *self-destroying act*.

"3. That this (*felo de se*) self-destroying act has been done and perpetrated, not by myself, as is artfully insinuated, in the above advertisement, but by the integral parts of the corporation itself, viz. the Convention and Trustees.

"All my proceedings in relation to the institution of which we are speaking, were based on the desire of founding a *Theological Seminary*. For this I endured obloquy at home, and opposition abroad ; a detail of which, it is far from my intention to give, any farther than I am compelled to do so by my present argument.

"When I arrived on the shores of England, I have every reason to believe, from the repeated declarations of the benevolent people of that favored land, that they would have given, on the onset, most liberally of their abundance, to the accomplishment of my object, had I not been met by an American opposition, and that from a most respectable source ; an opposition which condemned my plan on the sole ground *that it was a Theological Seminary*. This opposition being extraordinary in itself, was to be met only by extraordinary means. 'What will you do to counteract the tide of opposition that is overwhelming you?' said a noble friend, who had kindly listened to my story. My reply was:—'I will rely on the Almighty power that hath hitherto supported

me ; and, for the accomplishment of my object, will pledge all I have of worldly substance.' 'Do this,' said he, 'and I will aid you to the utmost of my power.'

"The result may be seen in the following document, never before published, but read, alluded to, and considered, (as hereafter will be shown,) the foundation itself, on which was framed '*the Constitution of the Theological Seminary of the Diocese of Ohio.*'

" 'The Bishop of Ohio, United States, North America, now in England, will give his landed property, situate near the village of Worthington, township of Sharon, county of Franklin, state of Ohio, and all the buildings and property thereunto pertaining, as described in the annexed schedule, to the Society or School, or Theological Seminary, for the education of young men for the Christian ministry, to be organized by the Convention of the Protestant Episcopal Church in the said state of Ohio, according to the plan or outline stated in his printed letter to the Right Reverend Bishop White, of Philadelphia, dated the 23d of September, in the year of our Lord, one thousand eight hundred and twenty-three—(a copy of which accompanies this)—as nearly as may be, consistently with the funds obtained.

" 'The Bishop of Ohio will also give his library, consisting of about seven hundred volumes, mostly on divinity—(the catalogue of which is also annexed)—*provided* that the said School or Theological Seminary be legally incorporated by the Legislature of Ohio, and that the act of incorporation contain a clause to the following effect, namely :

" 'That all acts and proceedings of the said School or Theological Seminary shall forever be in conformity to the doctrine, discipline, constitution, canons, and course of study prescribed by the Bishops of the Protestant Episcopal Church in the United States of America ; and, on proper evidence of a default thereof, that the Right Reverend, the Bishops of the said American Church, or a majority of them, as a Committee of the incorporated Institution of the General Theological Seminary of the said Church in the city of New York, or elsewhere, shall have power to institute an inquiry at law,

and to see that the will and intention of the founders and donors of the said School or Theological Seminary in Ohio be fulfilled.

“ *Provided also*, That the sum of ten thousand dollars or upwards be given in England for the maintenance of the said School or Theological Seminary in Ohio by one or more benevolent persons.

“ It is understood that the moneys collected for the above purpose are to be deposited, by permission, in the hands of the Right Honorable Lord Gambier, and not to be transmitted to America until the said School or Theological Seminary shall have been, according to the said plan, duly and legally incorporated, and a title of the said landed and other property and library in good faith given and executed to the said School or Seminary; of all which, the Honorable Henry Clay, of Kentucky, shall be the judge.

“ It is further understood, that the Bishop of Ohio, with his family, is to reside on this plantation, and occupy the Mansion House, as usual, during his lifetime, as a part of his salary for superintending the School or Seminary, as also is his successor in office; and should the present Bishop of Ohio depart this life, leaving his wife a widow, or before his children come to the age of twenty-one years, a reasonable allowance shall be made for their maintenance from the funds of the institution; of this, also, the Honorable Henry Clay, above named, shall be the judge; and, in case of his failure so to do, by death or otherwise, the judgment of the Governor of the State of Ohio, for the time being, in all the above particulars shall be taken.

“ PHILANDER CHASE.

“ *London, November 27th, 1823.*

“ On the 20th May, 1824, it was proposed to the Right Reverend Bishop Chase, that after the word “ Constitution,” (page 2d, line 4th,) the following words should be added, instead of the words between that word and the word “ America,” in the 2d line, inclusive, viz: “ and canons of the Protestant Episcopal Church in the United States of America, and to the course of study prescribed, or to be

prescribed, by the Bishops of the said Church," to which he immediately assented, saying, that the alteration would more clearly express his original meaning.

" 'PHILANDER CHASE.

" 'Signed in our presence,

" 'KENYON,

" 'GEO. GASKIN,

" 'G. W. MARRIOTT.'

"You will observe, the above instrument is dated Nov. 27, 1823, before a penny was collected of the funds, (myself having been only precisely ten days in London.) Lord Gambier observes, that he gave a true copy of the same at *Iver*, [his Lordship's residence, 15 miles from London,] Jan. 23, 1823.

"Here follow in the printed correspondence other documents, proving incontestably that the only object of donation set forth in England was a *Theological Seminary*.

"The writer proceeds :

"I should now proceed to show that these funds were *received* on the self-same principles with those on which they were given ; but before I do so, I entreat your permission to digress a little from the main argument, by stating a case of a peculiar nature, calculated to throw some light on that dark subject, comprehending the means by which the conspiracy at Gambier (pardon my anticipating anachronism) kept the public ignorant of their real designs, and effected their nefarious purposes.

"It is usual for usurpers, when conspiring the downfall of persons in lawful authority, to accuse them of the very sins which they mean to commit, and to keep every thing concealed in their own hands, which may serve to develop the truth. Never was this remark more strikingly verified, than in the case of the types and printing press at Gambier.

"Those most accomplished and philanthropic persons, Sir Thomas and Lady Ackland, of Devonshire, England, became acquainted with the merits of the *Ohio Theological Seminary*; and while they gave liberally themselves, and solicited from others many subscriptions to the general fund, among which was one of £20 from the very excellent HANNAH MORE,\*

\* Of the continued kindness, even unto death, of this lady, one of the Bishops of England, under date of the 3d of January last, writes me thus : "Perhaps

(while we were her guests at *Barley Wood*,) had, from the first of our acquaintance, conceived the design of gratifying me in a favorite wish of having at my own command a set of types and printing press. This was done by raising a separate subscription, filled at the instance, and by the very engaging talents and personal exertions of Lady Ackland herself. From this distinct and separate fund, the types were purchased in Scotland, by Sir Thomas, and sufficient money remitted me to buy the press, which I effected in the city of Cincinnati. Little did these most loved friends imagine that while they were seeking to oblige me personally, their efforts would serve but to strengthen the hands of my enemies, and be no inconsiderable means of destroying the institution, and of throwing its founder into exile.

"Pardon this digression, and allow me now to pursue the thread of my story.

"I returned to Ohio, and in November, 1824, met my Convention at Chillicothe. From the journals of that meeting, I extract the following, every word of which confirms my position that the *Theological Seminary*, and that alone, was contemplated, covenanted for, and established.

" 'REPORT.

" 'The committee to whom was referred so much of the Bishop's address as relates to the Theological Seminary, report:—That they have examined the deed of donation of his estate executed by the Bishop on the 27th of November, 1823, in England, and the outline of the plan of the Seminary, stated in the printed letter from Bishop Chase to Bishop White, referred to in the deed. From these, it appears, that before the funds subscribed in England can be received, a constitution must be formed, and an act of incorporation obtained, *upon principles specified in the deed*.

" 'The committee herewith report a *Constitution*, in con-

you are not aware that the sainted HANNAH MORE is gone to her eternal rest and high reward, having left you a legacy of £200. She died in August last, and never could have heard of your exile, or of ceasing to be Bishop of the Diocese of Ohio. I shall see after this affair as soon as I go to London, in the spring, and shall let you know all about it."

*formity, as they conceive, with the provisions of the deed, and they recommend that a committee, to consist of two members of the church, be appointed to procure the passage of an act of incorporation.*

“ ‘The deed requires that the Seminary be established upon the estate conveyed by the Bishop, unless an estate of equal value be given at some other place, which the Convention may deem more eligible ; and whether the estate be of equal value, is to be decided by the Hon. HENRY CLAY, of Kentucky. According to the plan which forms the basis and foundation of all the donations made, the Bishop of the Diocese is to reside at the Seminary, and to have the charge and direction of it, as one of its principal Professors and President ; and as such, is to receive a proper compensation out of the funds contributed. The committee conceive that the essential interests of the Seminary, as well as the obligations of good faith, require that this part of the plan be strictly adhered to, so that the seat of the Seminary is closely connected with the proper point for the Bishop's residence ; and this connection ought to be recollected in all our deliberations upon the subject.

“ ‘According to the Bishop's deed, upon which all donations are predicated, the real estate proposed to be given, and the appendages to it, will revert to the present Bishop, the proprietor, in the event of establishing the Seminary at any other place ; but, notwithstanding such reversion, it will become the duty of the Bishop to reside personally at the Seminary. These facts, as resulting from an examination of the deed, are stated for the information of the Convention. The Committee have considered that the fixing of the Seminary is a matter with which they have nothing further to do, than to state the principles upon which it must be effected.

#### “ ‘CONSTITUTION.

**ART. I.** The Convention of the Protestant Episcopal Church for the Diocese of Ohio, do hereby establish a Seminary for the Education of Ministers of the Gospel in said Church ; such Seminary to be founded upon donations made, and to be made, in the United Kingdoms of Great Britain and Ireland,



and in America, for that purpose, and to be known by the name of "THE THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH OF THE DIOCESE OF OHIO."

ART. II. The said Seminary shall be established by the Convention of the Diocese, at such place within the same as shall be consistent with the deed of donation, executed by the Bishop of Ohio, in England, on the 27th day of November, 1823; and when once established, shall for ever after remain in the same place.

ART. III. The direction and management of said Seminary shall be vested in a Board of Trustees, which shall consist of the Bishop of the Diocese for the time being, and of four clerical and four lay Trustees, to be chosen by the Convention of the Diocese, and to remain in office for the term of three years, and until their successors are chosen. This article, so far as it respects the number of clerical and lay Trustees, may from time to time be amended by a concurring resolution of the Convention, and of the Board of Trustees of the Seminary, so as to increase the number of clerical and lay Trustees, until the number of each may be twelve; which number shall thereafter constitute the permanent board of clerical and lay Trustees.

ART. IV. A majority of the whole number of Trustees shall be necessary to constitute a quorum to do business. The Bishop, if present, shall preside. In his absence, a President *pro tem.* shall be appointed by ballot, whose office shall expire with the final adjournment of the meeting of the Board at which the appointment was made. If any vacancy shall happen in the Board of Trustees, such vacancy shall be filled by the Convention that may meet next thereafter.

ART. V. The Seminary shall be under the immediate charge and superintendence of the Bishop of the Diocese for the time being, as President of the institution. [*As amended in 1826.*]

ART. VI. The Board of Trustees shall have power to constitute professorships, and to appoint and remove the professors, and to prescribe the course of study, and to make all rules, regulations, and statutes which may be necessary for the government of the Seminary, and to secure its prosperity:

provided, that all such rules, regulations, statutes, or other proceedings, shall for ever be in conformity "to the doctrine, discipline, constitution, and canons of the Protestant Episcopal Church in the United States of America, and to the course of study prescribed, or to be prescribed, by the Bishops of the said Church."

ART. VII. If at any time the General Convention of the Protestant Episcopal Church in the United States of America shall, by resolution entered in their journals, declare any rule, regulation, statute, or other proceeding of the Board of Trustees hereby constituted, to be contrary to the doctrine, discipline, constitution, and canons of the Church, or to the course of study prescribed by the Bishops, such rule, regulation, statute, or other proceeding, shall thenceforth cease to have effect, and shall be considered as abrogated and annulled.

ART. VIII. The Bishops of the Protestant Episcopal Church in the United States of America shall, individually, and any two or more of them, be visitants of the Seminary, to take care that the course of discipline and instruction be conformable to the preceding provisions. And it shall be lawful for any one of the Bishops aforesaid, at any time, to institute, in his own name and character of Bishop, any proper legal process to enforce and secure the administration of the Seminary according to the foundation herein prescribed.

ART. IX. The Board of Trustees shall meet at the Seminary annually, on the Friday succeeding the meeting of the Convention. The Bishop, upon application of one member of the Trustees, made in writing, shall at any time call a special meeting of the Board, to be held at the Seminary, at a time to be appointed by the Bishop, notice of which shall be given to all the Trustees.

ART. X. This Constitution may be amended by the concurrent vote of the Bishop, a majority of the Board of Trustees of the Seminary, and a majority of the Convention of the Diocese, with the concurrence of a majority of the Bishops of the Protestant Episcopal Church in the United States: *Provided*, That no alteration or amendment whatever be made in this Constitution, whereby the funds of the Seminary,

raised in England, be appropriated to any other use than the education and theological instruction of students, for the ministry of the Protestant Episcopal Church. This proviso, however, does not preclude the lawfulness and constitutionality of annexing a college to the Seminary, and making provision, so far as practicable, for the admission of other students, at their own expense, to the benefit of a college education.—[*As amended in June 7th, 1826.*]

“The above extracts from the journals of the Convention show, in language too plain for a comment, that the English donations were RECEIVED, as they were given, for a *Theological Seminary*, and that ‘upon principles specified in the deed,’ and as such, the constitution was ‘reported by the committee IN CONFORMITY WITH THE PROVISIONS OF THE DEED.’ For a legal incorporation of *such* an institution, persons were appointed to apply to the Legislature.

“That these persons, without the slightest deviation from their instructions, did apply to, and obtain from, the said Legislature, an act of incorporation for this *self-same Theological Seminary*, thus ‘established by the Convention,’ the following document will show.

“Here follows the act of incorporation of a ‘*Theological Seminary*,’ passed Dec. 29, 1824, succeeded by the supplementary act authorizing the ‘President and Trustees of the Theological Seminary’ to confer degrees.”

The writer goes on in the correspondence with Bishop McIlvaine.

“Thus far I have showed, from unquestionable documents, I trust, to your full satisfaction, that it was a *Theological Seminary* under the government of the Bishop of the Protestant Episcopal Church in Ohio, which was the institution intended, established, and carried into effect, and none other.

“2. I come now to show you that this institution could never be changed, but by a self-destroying act.

“The argument on this head belongs rather to men of the law profession than to the individual who now addresses you, and whose duties and necessities have led him in other paths than those of legal science. The counsellors and judges of our land must determine the justness of my cause,

and particularly the correctness of this, my second position ; and it is to such I appeal, when I most respectfully ask their judgments on the following questions.

“Can a charitable institution, founded as is recited in the above documents ; its original design thus plainly ascertained by an exhibition of its first proposals and conditions to its donors and *patrons*, before a shilling was contributed ; by repeated publications declarative of the approbation of those proposals and conditions ; the donors themselves soliciting others to contribute as they had done ; and, above all, plainly ascertained, by the manner in which these funds collected abroad were received here, by the persons whom they were intended to benefit, as set forth in the doings of the Convention of Ohio, 1824, especially in the preamble of the Constitution, declaring all to be *accepted* as it was given, and based on the first step taken in England, in the *deed of pledge*—can an institution, thus founded, and *accordingly* chartered, and further privileged by the Legislature, be *altered, changed*, or in any sense ‘*lost and merged*’ in that which has no *charter*, no *corporation*, and no existence, but by a SELF-DESTROYING ACT ?

“For the confirming of the negative to this question, I would name the consideration of the nature of eleemosynary institutions, as demanding, above all others, the strictest adherence to the specified terms, conditions, covenants, and agreements between the donors and donees : these are to be considered, as I humbly conceive, in the light of acknowledged contracts, *unalterable*. No man, or body of men, can change them. Neither the corporation, nor the branches of which the corporation is composed, have power to change, ‘*lose,*’ or ‘*merge* them.’ Among the multitude of cases which determine this point, as I have stated, I would refer to that recent case in this country, the case of ‘Dartmouth College *versus* the State of New-Hampshire.’ By this it seems, as determined by the Chief Justice Marshall, that the *Legislature itself* cannot alter nor change, much less ‘*lose or merge,*’ an eleemosynary institution.

“3. My third point was to show you, that this *felo de se*—this self-destroying act—has been done and perpetrated, not

by myself, as is artfully insinuated through the *advertisement* quoted, but by the integral parts of the Corporation itself, the Convention and Trustees.

"Here it behooves us to ask, what is the corporation of this institution? The answer will be, the *corporate body* to which the act of the Legislature (in 1824-'25) gave existence, under the name and title of 'The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio,' consists of those men and bodies of men who were essential to its being and continuity, viz: The Bishop, who is *ex-officio* President of the institution—the Convention, who triennially choose the trustees, and the Trustees that are chosen, and the visitors of the Seminary. These are the essential parts of the corporation; insomuch as that were these, or any one of these, taken away or deprived of their constitutional functionary powers or privileges, the said corporation could not legally exist.

"Let us now inquire, has this act been perpetrated, and by whom? That it has been done by the Convention and Trustees, and not by myself, it will be now my business to show."

Here follows an examination of the Report of the Committee to the Convention of 1831, after which the writer proceeds:

"To resume once more the consideration of our main argument, and bring it to a close.

"I trust, ere this, Rt. Rev. and very dear Sir, you perceive clearly that the task in the beginning of this letter, however painful to my feelings and your own, has been performed.

"1. That the institution founded on Gambier Hill was a Theological Seminary, and that only.

"2. That the same never *could be* changed by any man or body of men whatever, without forfeiting its charter and being.

"3. That this has been done by the elective branch of the corporation itself, in the unanimous acceptance of the Report of Messrs. Aydelott and King, declaring the very intention of carrying on a Theological Seminary alone, '*lost*

and '*merged*' in an ideal something, which has no corporation.

"From these premises it follows, that the institution which I founded is *defunct*, and those who are in possession of the property which I gave and collected would be obliged to *surrender*, were an action, duly setting forth the nature and evidence of the case, brought before a court of competent jurisdiction.\*

"If you ask me, whether it be my intention, either in my own name, or in that of a *visitor* of the institution, to do this, I answer, If it were, I have not the *means*. Like the dying eagle, I am bereaved of my ability to redress my wrongs and those of my worthy benefactors—by arrows in the hands of my enemies, winged with my own quills. The men professing to be the *Corporation* have in possession my substance. And I—what can I do in contending with them! The same injustice manifested in my ejection, will doubtless be persisted in, till all be exhausted in contending with its donors. Having done one act of the character above described, they must needs do another, to keep up their courage. Not a man of them having given a dollar to the institution, they have nothing to lose in its final ruin. Some of them having been enemies to the placing of the Seminary, and to me, for having placed it, not in their favorite spots, but where I thought it would do most good, are such still, and would, it is feared, delight to spend its last cent in defending its unlawful deed.

"That this is just reasoning, I would remind you of their refusal to pay me, even the conditional thousand dollars, which I set apart, for the erection on the grounds of the Seminary, of a house *for myself* and family's residence.

"Having come into this *far west retreat*, among the St. Joseph prairies, for the reasons stated in this letter, with but

\* That I am not alone in this judgment, I have abundant proof before me, in letters, both from donors in America and England. One of the latter, being among the most benevolent of the English Bishops, speaking of the same persons and their acts, of whom and of whose conduct this letter treats, says :

"Surely they have broken through the terms and conditions on which your English Trustees transmitted our English money to your hands. They have forfeited our money, and can be called on to refund it."

the wreck of my little substance, I requested my attorney in Ohio to call on the Trustees for the balance of my account, and also for the sum of \$1,000, which was appropriated for the erection of a house on Gambier Hill, for my residence, and which (now that no such an end *could* or can be accomplished) must be considered as forming a part of the *acknowledged account*.

"And what was the treatment with which this, my reasonable and just request, was met? A committee from the Board of Trustees, Messrs. Wilcox and ———, passing by my attorney, wrote me, after much delay, that they would pay the acknowledged balance in the account current, if I would return the two sets of communion plate! but said nothing of the sum of \$1,000. The impropriety of my answering such a communication, so out of character, was obvious.

"These delays would have been attended, in all human probability, with distressing consequences, but for the loan of a few hundred dollars from my dear brother of Vermont, most kindly tendered, and most gratefully received, in my great necessity.

"My attorney since informs me, he has renewed my demand for the one thousand dollars above alluded to, without success.

"But lest I should be supposed, by yourself or others, not acquainted with the facts, as not sufficiently explicit, I will quote the instrument, by which the tenure of the greater part of my donations are possessed by the defunct corporation of the Seminary, and this of the one thousand dollars for my dwelling house, among the rest.

"On the minutes of the corporation, at the annual meeting of the Board, Convention session, 1830, you will find the following written communication from myself, which, in a court of justice, they will be obliged to produce, the same being also printed in my 'Defence against West.' pages 64 and 65.

*“To the Trustees of the Theological Seminary and Kenyon College, now in session, on this the 14th day of September, A. D. 1830*

*“GENTLEMEN :—*

*“I do hereby resign my agency and the management of the fiscal concerns of the institution, of which you have the control, and beg leave to make some statements :—*

*“1. Let it be remembered, that the collections for the Seminary under your direction, were made under the repeated assurance, and on the express condition, that the institution to be founded thereby, should be always conducted so as to promote morality and religion. This was done in the case of all the contributions of which I was the humble instrument in England. Be it remembered, also, that when the plan was more matured, and donations began in this country, it was specified that the grounds on which the College is built, to the extent of all the south section of 4,000 acres, should forever remain, in fee, the property of the College ; i. e. should never be sold or leased, so as to deprive the College authorities of the control of every inch of ground within the above specified dimensions, so as to prevent a tenant from being turned away from the premises, the moment his conduct becomes obnoxious to their censure. I have always considered, and do now desire, the Trustees expressly to understand, that the thousand dollars which I gave last Convention, in a settlement with the Trustees, were given by me on the above conditions. So much for the past.*

*“2. At the settlement which is now made under your investigation, of all the accounts between us, and, I trust, to your entire satisfaction, there appears due to me \$5,371.22, consisting of moneys and property advanced in furtherance of the Institution, and of my salary for about two years past. Now, be it remembered, that two thousand dollars of this sum, justly my due, I wish may be disposed of in the following manner:*

*“1. One thousand dollars to be laid out, as soon as may be, in the erection of a house for the residence of my family, under my direction, on the College lands, wherever it shall*



be by me thought most convenient ; the materials to be furnished by the College, and charged at reasonable prices.

“2. One thousand dollars is given by me as a free donation to the Corporation of the College, without any reservation, except the conditions above specified, that no part of the south section of 4,000 acres of land on which the College stands, be conveyed away, either by deed or lease ; that the monopoly of trade and merchandise be maintained as a part of the College subsistence ; and that morality and pure religion be the chief objects in view.

“3. I have never yet made a formal donation of my library : I mean those books originally belonging to me previously to, and exclusive of, any donation of books to the Theological Seminary and Kenyon College. These amount to about 1,500 volumes. I do now hereby give all my library, and every book I have, except a family Bible and Prayer Book, to the Corporation of Kenyon College, conditioned as above ; and also, on the condition that I have the command of the library as my study, and the use thereof during my lifetime. All which donations I have made, and declared in good faith, annexing the conditions, to be liberally and honestly interpreted, with power to re-enter and recover, if not performed.

“ ‘ PHILANDER CHASE,

“ ‘ *President of Kenyon College.*’

“It will be remembered that the above specifications of my *conditional* donations to the Seminary are exclusive of my subscription to the Milnor Professorship of one thousand dollars. This was paid by me to the Trustees of the Seminary, as may be seen by the following extract from their proceedings :

“ ‘ Gambier, September 11th, 1830.

“ ‘ *Resolved*, That the receipt of the sum of one thousand dollars, subscribed to the Milnor Professorship, by the Rt. Rev. P. Chase, is hereby acknowledged ; and that this Board, for themselves and their successors, hereby pledge themselves to pay the interest thereon, at the rate of six per centum per annum, semi-annually, forever, to the Corpora-

tion of St. George's Church, or such other persons as may be lawfully authorized to receive the same, to be applied, agreeably to the original intention of the subscribers, to the Milnor Professorship fund.'

"From the above quotations, it appears that the amount of my subscriptions is four thousand dollars in money. One quarter of this sum I requested to be returned to me, and this on the separate and specific reason, that of the *impossibility* of fulfilling the condition on which it was granted. Can a religious institution, over which a man of your pure character presides, do this act of great injustice? Or, doing so, can it continue to receive the patronage of a *Christian* public?

"But I am too well aware that both yourself and the public have but an imperfect view of the true state of the question and case between me and the Diocese of Ohio, I say *Diocese*, because that and the Seminary, as to all means of supporting the Bishop, are one; and those who would consider them separate are perhaps not aware, that while Bishop of Ohio, from 1819 till 1831, more than twelve years, I never received from the Diocese sufficient to maintain my family for six months.

"If what I have said on the preceding pages should serve to throw any light on the subject, and should that light discover things disagreeable to you, and excite feelings in view of the consequences, perplexing in your course of duty, when considering your contiguity to those who bore essential parts in this almost unprecedented drama of injustice and ingratitude, you must not, you will not, blame me. Perhaps your acceptance of the proffered Episcopate of Ohio, without consulting those who were best able to give you true information, may now come in for some small share of blame. '*Audi alteram partem*' is a wise maxim, from which few, it is hoped, will feel themselves authorized to depart.

"But of this enough. I would wish to close this letter, as I feel, on terms of great respect for your character, and much and very sincere brotherly kindness towards you personally. I am in the shades of exile—you in the sunshine of favor—Both being thus, by the permission and overruling power of Infinite Wisdom, we have respectively, as our holy religion

teaches, resulting duties. Yours, 'not to be high-minded, but fear,' not knowing what a day may bring forth. Mine, not to despair; not to be faithless, but believing; not to give up mine integrity, but trust in God; and now, even as I did when so depressed in England, be alive to the cheering hortative promise of God's word: 'Tarry thou the Lord's leisure; be strong, and he shall comfort thine heart; put thou thy trust in the Lord.' Acting on this principle, I have tried to do my duty, even here in the wilderness, where there are so few who understand the Church, or duly appreciate my motives. I have preached the gospel without money and without price; while with mine own hands 'I have ministered to my own necessities.' I have kept the faith, performed the worship, and observed the ordinances of our primitive Church, blameless; and, although exceedingly pressed in my circumstances, have dedicated out of the wreck of my little substance, something whereby these ordinances will be preserved to the benefit of posterity. A glebe of eighty acres of our finest land is already given; some preparation in materials is made; and I hope soon to say, a Church and a school are reared to the glory of God, even here in '*Gilead*.'\* Have I not then reason, even hence, to believe there will yet *balm* arise to my wounded soul? That, ere I die, I shall even here in the wilderness see the good of Jerusalem? The promises of God are 'yea and amen.' Those of my fellow-men and Christian friends, trusting in Providence, are also cheering. 'Your Church and school will succeed,' say they, 'if you will but make known your wishes. Lay your foundation in *faith*, deep and large, and you will succeed;' or, as is expressed in the letter itself, 'When I think of the accumulated sorrow that was heaped upon you at the time, between West and the nest of hornets in Kenyon College, nothing but the Hand that made you could support you under it, and carry you safe to the land of Gilead. I trust that the Lord will continue to support you, and prosper his own work in your hands. You have only to persevere: form schemes for his glory and the benefit of souls.

\* A place named by myself, because there was none other in the township to name it.

Lay the foundation of your Church in faith and hope, and God will raise the means to finish it.'

"It is to gratify such as these that I now prolong (and I hope with the full concurrence of your own benevolent mind) this my letter. The work is begun. A school and a Church, in communion with our primitive Zion, will be reared and carried into effect in this, the place of my present and permanent residence.

"For the service of God in this Church forever is dedicated the communion plate which, as in the preceding pages, has constituted so long and so important, and, I hope, so useful, a subject of discussion. If truth has been the basis—truth the evidence, and truth the object of what has been said, neither you nor myself ought to regret our pains—you to have read, and I to have written so long a letter.

"With the best feelings of friendship and brotherly kindness in the Lord,

"I am, Rt. Rev. and dear Sir,

"Your faithful servant,

"PHILANDER CHASE."

The above letter produced no immediate visible effect; but it is charitably believed that it *conveyed information, afterwards of use*, as will appear shortly on these pages. It was written in May, 1834. The same year, or the one following, Bishop McIlvaine was heard of in Detroit and Monroe, and other towns in Michigan, gathering the delegates of a few parishes, whom he addressed as "a Convention of the Diocese of Michigan;" among the number of whose clergy the writer was included! Of this Diocese the new Bishop of Ohio took the provisional charge, being requested so to do by the Convention before him. He did not visit the writer, though now, by this measure, under his Episcopal charge! He returned to Gambier, Ohio, whence plans were set on foot that he should move to Cleveland.

Whether the mind of Bishop McIlvaine were influenced by the facts laid before him in the correspondence from Michigan, cannot be known; but there was one good omen arising from the fact of his still remaining on Gambier Hill, to the

great annoyance of those who were for destroying the Seminary, by having "merged it in the College." The new Bishop did not go to Cincinnati, nor to Cleveland. There he was, still on Gambier Hill; and though in bondage, he was there.

At length, after six or seven years of disturbed slumbers under the incubus imposed on him by the conspirator and Trustees, he was aroused by the tidings that the Trustees, without his consent, had procured the passage through the Legislature of Ohio, on the 16th day of March, A. D. 1839, of an act with the following title :

"An act *further* supplementary to an act entitled an act to incorporate the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio."

The reason why the word "*further*" is used in the above title is, because there had been a former act passed January 24th, A. D. 1826, under the *same title*, the words of which were as follows, being in strict accordance with the express designs of the institution, the passage of which the writer obtained of the Legislature in person.

"Be it enacted by the General Assembly of the State of Ohio, That the *President and Professors of said Seminary* shall be considered as the faculty of a college, and as such have the power of conferring degrees in the arts and sciences, and of performing all such other acts as pertain unto the faculties of colleges, for the encouragement and reward of learning; and the name and style by which the said degrees shall be conferred, and the certificates of learning given, shall be that of the President and Professors of Kenyon College in the State of Ohio.

(Signed) "WM. IRVIN, *Speaker of the House.*

"ALLEN TRIMBLE, *Speaker of the Senate.*

"Jan. 24th, 1826."

Whether the above act was ever repealed, does not appear.

The act procured by the Trustees on March 16, 1839, and which has the title as above written, "*FURTHER supplementary,*" &c., &c., is as follows:

"SECT. 1. Be it enacted by the General Assembly of the State of Ohio, That the Trustees of the Theological Seminary

of the Protestant Episcopal Church in the Diocese of Ohio shall have power to establish, in connection with said Seminary, a College and halls for preparatory education; that they shall have the care of all property which has been or may hereafter be given or otherwise possessed for the use and benefit of the same, [College and halls of preparatory education,] and to appoint a president and professors, and all necessary officers for the purpose of government and instruction in said College and halls.

"SECT. 2. The President and Professors of said College shall constitute a faculty, with the power of conferring degrees in the arts and sciences, and of performing all such other acts as pertain to the faculties of colleges for the encouragement and reward of learning; and the name and style by which the said degrees shall be conferred, shall be that of the President and Professors of Kenyon College in the Diocese of Ohio.

"SECT. 3. The President and Professors of the Theological Seminary shall also constitute a faculty, with power of conferring degrees in theology, and doing all such other acts as pertain unto such faculties for the encouragement of theological learning; and the name and style by which the said degrees shall be conferred, shall be that of the President and Professors of the Theological Seminary of the Diocese of Ohio.

"JAMES J. FARAN, *Speaker of the House.*

"WILLIAM HAWKINS, *Speaker of the Senate.*

"March 16, 1839."

Thus was the Bishop of Ohio *denuded*, and, contrary to the intention of the founder and donors, severed from all connection with Kenyon College; and what is more still, all the property given by the donors or the founder, or otherwise acquired by his management or industry, by one sweep thrown into the hands of a separate body from the designed Seminary, and all this without even naming the Bishop! The iniquity of this is so flagrant, that there are few persons acquainted with common law who do not experience great disgust in beholding it.

It has been presumed that this act was passed contrary to the wishes of the Bishop. Certain it is, from his own commentary on it, that he expressed some words of caution to the Trustees, lest they should go too fast and far.

Under these circumstances, it was not strange that he should endeavor to throw off the incubus under which he had been placed at his consecration, and from the effects of which he had been suffering ever since. In good earnest he seemed brought to his right understanding of the matter, when, to the great joy of all who understood the subject, Bishop M'Ilvaine came forward with a declaration of the convictions of his mind, by telling the following *plain story*;—a story, which, if it had been *understood* as it had been often told and insisted on in 1831, would have saved the Diocese from the crimes of much ingratitude and great iniquity.

In the Episcopal Recorder, under heading of November 23, A. D. 1839, read as follows:

*“From Bishop M'Ilvaine's Address at the laying of the cornerstone of Bexley Hall.*

“ HISTORY OF KENYON COLLEGE.

“ In the year 1817 was organized the Diocese of Ohio. Two years after, or twenty years from the present time, the Right Rev. Philander Chase was consecrated its Bishop. After nearly four years of most fatiguing and self-denying missionary labor in all parts of this extensive country, then so much more unsettled and uncultivated than at present, endeavoring not only to seek for Christ's sheep that were dispersed abroad in this wilderness, and call others to the same fold, but to obtain and send forth other laborers into a field so vast and destitute; and after having urgently addressed the older Dioceses through their Bishops, in behalf of the great necessities of the West, supplicating assistance in procuring and supporting missionaries; at length, in the year 1823, he had the pain to find that for all the wants of Ohio, (the farther west being entirely destitute of an Episcopal ministry,) there were only *six* clergymen of our church, and scarcely any hopes of their increase for a long time to come.

"Under the pressure of this want, the necessity of an effort to raise up laborers for the destitution of the West, from among the sons of the West, upon western ground, amid western habits and circumstances, and with all possible economy to themselves, became most evident, and was deeply impressed upon the mind of Bishop Chase. It seemed an only refuge. The first project of a Theological Seminary was then formed. An improved farm, with buildings on it, situated near the town of Worthington, offered by Bishop Chase for the purpose, was the first endowment of the institution. There it was intended that a course of education for the ministry, such as is now commenced in our present preparatory schools, carried on in our collegiate branch, and completed under our theological professors, should be conducted under one roof until more enlarged means and accommodations could be obtained. 'It is understood,' says Bishop Chase, writing at that period, 'that the institution is to be under the immediate care of the Bishop for the time being, or his substitute, assisted by two or more professors of sacred learning, and a grammar-school teacher.' It was not intended to exclude from that infant Theological Seminary, students who were not contemplating the ministry, to whom, however, the studies preparatory to theology would be as applicable as if they were. Thus was established on the estate of Bishop Chase, near to Worthington, the institution of which the present is not, in any essential respect, an alteration, but only a growth and expansion. That was the child, this is the man; the features of the latter being different from those of the former, only in their greater strength, development, and prominence.

"In the latter part of the year 1823, the prospect of securing the necessary means of sustaining the Theological Seminary thus projected, from contributions in this country, was so discouraging, that, with the advice of the Convention of the Diocese, Bishop Chase departed for England, hoping to find in our mother land and Church, a more effectual, if not a more ready help. His mission was most warmly welcomed by our brethren of the Church of England, and his object liberally patronised. He returned in 1824, with about



\$25,000 for the contemplated Seminary, bestowed on the express stipulation that the essential features of the original plan, particularly that of its entire identity with the Episcopal Church, through the Bishop of the Diocese, should be the basis of all subsequent arrangements.

"The next step was the enacting of a Constitution by the Convention of the Diocese, entitled the *Constitution of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio*, in which the original plan was embodied and secured, the Seminary being placed under the control of a Board of Trustees elected triennially by the Convention, of which the Bishop for the time being is a member, and the chairman *ex-officio*, 'the immediate charge and superintendence' of the Seminary being vested in him as its president.

"The necessary act of incorporation having been now obtained from the Legislature, the Seminary was first opened in the year 1825, in the house of Bishop Chase, near to Worthington. There teachers were provided and students assembled, and there continued the institution for about a year and a half. During this period, as it had always been intended that a college course should go on in the Seminary, as part of the preparation of young men for the ministry, and also that students not seeking the ministry should be admitted to such course, an act was obtained from the legislature, supplementary to the act of incorporation, by which the president and professors of the Theological Seminary were constituted the faculty of a college, and empowered to confer degrees in the arts and sciences, and to perform all other acts usually pertaining to faculties of colleges; and the name and style in which said degrees were authorized to be conferred, was that of '*the President and Professors of Kenyon College.*'"

Thus originated what is now called Kenyon College; an institution having no incorporation, no property, no trustees, no Faculty, except as it is part and parcel of the Theological Seminary: being simply a preparatory branch of that Seminary: having this only for its distinctive College feature, that when the Faculty of the Theological Seminary are acting in reference

*to the affairs of that preparatory branch, they act as the Faculty of a College; and when they confer degrees upon the graduates of that branch, they do so, not in the name of the President and Professors of the Theological Seminary, but of KENYON COLLEGE.*

"Such is the precise relation at present of Kenyon College to the Theological Seminary.

"Soon after the change just mentioned, the body of land on which we are now standing, was purchased by the funds obtained by Bishop Chase in England; and in the year 1826, the Convention of the diocese directed that the Seminary should be removed to its present location. Buildings were now to be erected. Applications were accordingly made, by Bishop Chase, to the friends of the Church in Ohio and the other states. The total amount of cash subscriptions received in reply, seems to have been \$12,665; besides a foundation of \$10,000 as an endowment for what is now called the Milnor Professorship of Divinity, so named in honor of the Rev. Dr. Milnor, of New-York, in whose congregation, and by whose zeal, the greater part of its endowment was obtained. With this assistance, the laborious and devoted head of the institution proceeded to the erection of necessary buildings. Of his great personal toil and care, in connection with this work, I need not speak. This place is full of honorable traditions and memorials of both. He resigned the charge of the Diocese and Seminary in September of the year 1831. The buildings immediately connected with the Seminary, by that time erected, were the present college, exclusive of its wings, the house, then and since used for a preparatory school, and the rear of that now inhabited by Professor Muenscher. The foundations of Rosse Chapel were also laid. Sundry smaller tenements were erected, of importance to, but not immediately connected with, the duties of the Seminary."

And now, courteous reader, what thinkest thou of these things? How plain is the road, when righteousness guides the chariot! How different now the sentiments of the new Bishop, from the principles of MERGING THE SEMINARY IN THE COLLEGE, and severing the Bishop of Ohio from all connection

with the institution at Gambier, recommended in the opinion of the House of Bishops when that prelate was consecrated !

If you ask, Where is the author of all this mischief ? Where is the Secretary of the Convention of 1831 ? Whose pen traced all the lines by which this scheme of severing the Bishop from the Seminary of his own founding was put in operation ? Answer. He is now on Gambier Hill ; and while hearing his new Bishop's speech, at the laying of the corner-stone of Bexley Hall, without repentance, without remorse—full of hope that he will yet succeed against the present, as he did in destroying the former Bishop. The corner-stone of Bexley Hall was laid in July or August, 1839. On the 12th day of the following September, the Convention of Ohio met in Steubenville, more than a hundred miles from Gambier.

The following is from the opening address of the Bishop to that body : speaking of Kenyon College, the Bishop says :

“ It is, therefore, just as important, and was *originally* just as much intended, that the *College* should be *strictly and theologically* Episcopal in the tone and spirit of its management, as that the Theological Seminary should be.” “ Hence” [the Bishop should have said ‘ for’] “ in the original organization of the present institution, the greatest caution was used on this head.”

[How easily spoken are the words of truth ! Well might his audience say, “ Hear !” “ hear !” “ The greatest caution was indeed used,” by him who planned the whole, and obtained all the endowments. The Bishop proceeds :]

“ The Convention of the Diocese constructed the Constitution.” [Indeed they did, in Chillicothe, in 1824, when they received the money given by the English donors on the basis of the founder's farm.] “ And while the Convention committed the institution” [accordingly] “ to a Board of Trustees, elected by itself, it took care to make the Episcopate of the Diocese a special link of connection between the institution and the Church,” [most wonderful discovery ! even at this late period the donors and founder rejoice to hear it,] “ by constituting the Bishop not only a member and president *ex-officio* of the board of Trustees, but president, by virtue of

his episcopal office, of the whole institution ; president in IMMEDIATE CHARGE and SUPERVISION : and thus making the authority of the President not subject to, but co-ordinate with, that of the Trustees."

[It was more : for suppose the Convention were to abolish the Trustees, and get the Legislature to sanction it, yet they could not abolish the Bishop, nor break his official connection with the institution of his own founding, and the property with which *he* caused it to be endowed. Well might the Bishop then go on and say as follows :]

"Most evidently this presidential connection with the episcopate was designed [by the founder and donors] for a main security of the institution in its episcopal character, and for episcopal ends. And when, by the last section of the Constitution," [being an alteration made by the founder at the written permission of the English donors,] "it was declared not incompatible that a college should be annexed, it is well known that the connection of the same with the Church, through the Bishop as its President," [here we have the truth,] "was a main point considered and secured." [Indeed, it was the object of the very foundation ; for without this there would have been no institution on Gambier Hill.]

"Now then," [the Bishop proceeds,] "when the proposition is to effect a CHANGE in this very particular, when the desire is that the College shall not be identified with the Theological Seminary in its President,\* but shall have a President of its own, a Faculty of its own, and a power to confer degrees of its own," [things allowedly forbidden in the nature and design of the institution,] "and when that College," [thus illegally constituted,] "thus secured, is to exist upon the property and buildings belonging to the Theological Seminary," [N. B. by the act passed 16th March, 1839, all the property was consigned to the Trustees, to be laid out for the benefit of the College !!!] "and still to its influence we are to look for the training of our theological students in the forming time of their lives,—most evidently the questions involved in the proposition of the principles to be settled in carrying

\* To introduce a man not in orders, the Bishop's brother-in-law.

it out, are no mere matters of by-law for Trustees to settle, or for the Trustees to unsettle." [Certainly not!] "But they are vital matters, organic in their nature, affecting fundamental principles, which cannot properly be decided but by the same '*authority that laid the foundation*' of the institution; and which ought not to be settled by any laws less solemnly enacted, or as carefully fortified against capricious and injurious changes, as the very '*Constitution of the Seminary itself*.'"

If by these closing words, "the authority that laid the foundation," be meant the will of the donors and founder, the Bishop is correct, and the whole last clause of his address is consistent; otherwise not.

In reading the above extracts from Bishop McIlvaine's address to the Convention of 1839, who does not see a decided condemnation of the "*radical*" principles of the reports of the Committee, recorded on the journals, as unanimously approved in secret session of the Convention of the same diocese, in the year 1831?

Aside from the "*change*" mentioned, (so inconsistent with sound acknowledged principles, and of which the writer most heartily disapproves,) it seems that every word of the address was chosen with a view to upset the whole scheme of conspiracy, by the operation of which the founder had been so unjustly and ungratefully treated. Would that the writer could think—would that the reader could see any evidence, that it was a sense of justice, or honorable desire to exculpate an innocent brother Bishop, his predecessor, which prompted the speaker to the choice of words so appropriate to that end!—Would that the Convention, who listened to these words, and witnessed their applicability to transactions approved on their records, could have entertained similar sentiments, and exercised the laudable boldness of publishing the same, that the mind of the Church at large might be disabused.

What a noble opportunity was here, both on the part of the Bishop and his Convention, for the exercise of the best and truest Christian virtues!

The justness of the principles, in defending which the for-

mer Bishop had retired, at the risk of his reputation, were now recognised by both, and sustained too against those very men who, if they had *then* been possessed of sufficient numbers, would have acted over the scenes of 1831.

But the necessary conclusion was overlooked, that if justice was *then* on the part of his predecessor, *wrong* was on the part of his opponents; and that an injury, either in person or character, done by a corporate body, as by an individual, *without reparation*, stands uncanceled on the book of God.

The writer can only add, that if man had been as ready in acknowledging, as God by his providence has been gracious in unfolding the *truth*, much that is painful in these pages might have been spared.

That the Convention concurred with Bishop M'Ilvaine in the matter of his address, appears from their adoption of the following

**"REPORT OF THE COMMITTEE ON SO MUCH OF THE BISHOP'S ADDRESS  
AS RELATES TO THE THEOLOGICAL SEMINARY OF THE DIOCESE.**

"The Committee appointed upon so much of the Bishop's Address as relates to the Theological Seminary of the Diocese, with instructions to consider and report whether any, and if any, what, changes should be made, and under what securities, in the present relation of Kenyon College to the Episcopate and Theological Seminary of Ohio, have given to the subject the fullest examination in their power, and now submit the following report:

"It is well known that the institution at Gambier was originally established for purposes of theological education only; subsequently it was deemed important to enlarge the plan, by the organization of a department devoted to instruction in the arts and sciences usually taught in the colleges and academies of this country. In effecting this enlargement of the first design, however, a great anxiety was felt to preserve the entire institution in the interests of the Church, by which it was formed. Hence, the collegiate department was, by its character, placed under the care of the President and Professors of the Theological Seminary. They were constituted its faculty; and thus the Bishop of the Diocese,

as president of the Seminary, became also the president of the College. And in this position of her Diocesan, the Church of Ohio saw her great security for the training up her sons in the principles of her precious faith.

"But, in the course of time, these duties were found to be inconsistent with the faithful discharge, by the Bishop, of his peculiar office in a rising diocese. It was therefore determined, at his suggestion, to release him from his connection with the presidency of the college, with the understanding, as expressed by the Bishop at the time, that so much of the relation between the Episcopate and the management of the College should be preserved, as to guard against the turning away of any branch of the institution from a distinct and entire subserviency to the church. And the Trustees were requested to prepare, and report to the next Convention, a plan by which the contemplated change should be made. No such plan has yet been reported; but, by the authority of the Trustees, an act has been obtained from the Legislature of this State, empowering them to appoint a president and professors, and other officers of a college, distinct from the President and Professors of the Theological Seminary.

"The Committee do not think this act the best that might have been devised for the object in view. They conceive that it authorizes a departure from the original principles of the whole institution, and that which, it was understood, was to be by all means preserved, when the measures were set on foot for releasing the Bishop from his presidency of the College; for it leaves him out of view entirely, and, whilst taking away his power, and thereby withdrawing from the Church its greater security for the constancy of the college in her service, it gives no countervailing advantage or equivalent safeguard. They are persuaded, however, that these defects may be remedied by the introduction of a few additions to the Constitution under which the Board of Trustees were appointed, and by which they must be governed in the exercise of their office, however much more may be their power under the recent supplement to the charter. They have accordingly prepared for the Convention, and submit to their consideration, three distinct additions to the Constitution.

"The first respects the organization of the Board of Trustees. They propose to separate, and keep entirely apart, the legislative and executive branches of the government of the College and Seminary, by making the faculty of either department ineligible to a seat in the Board of Trustees. For this purpose, they offer the following amendment to the Constitution to be inserted :—

"In the third article, and fifth line, after the word 'chosen,' 'Provided that no officer of the Seminary, or of any institution that may be annexed thereto, shall be eligible to said Board.'

"The second amendment the Committee propose, is with regard to the supervision of the property, and the care of the agencies and interests of the institution during the recess of the Board of Trustees. They conceive that the Church of Ohio always meant that the Diocesan should be the general representative and guardian of her interests and possessions, under the regulations which should be prescribed for his government by the Board of Trustees ; and that he should have the exclusive disposition of all matters arising in the intervals of their meeting, until such matters should be passed upon regularly by them. This intention of the Church they wish to render perfectly clear ; and therefore they present the following supplement to the fifth article of the Constitution, to be inserted at the end of said article :—

"'And, during the recess of the Board of Trustees, shall exercise all the powers of Prudential Committee in all matters (not herein otherwise provided for) connected with the interests of the Seminary, its property, and all agencies for the management of the same.'

"The last amendment proposed by the Committee, provides for the separation of the College from the theological department, where their principal care has been to preserve the College in a state of subserviency to the Church, according to the design of its founders, by giving the Bishop the nomination of its presiding officer, and a right of watching over its spiritual interests. Hence they recommend that articles nine and ten of the Constitution shall hereafter be numbered as articles ten and eleven, and that for article nine the following be inserted :—



“ ‘ The Board of Trustees, so soon as the Convention of the Diocese shall so instruct them, shall annex to the Seminary, a College, with the necessary preparatory schools ; subject, like the Seminary, to the provisions of the seventh and eighth articles of the Constitution ; which College shall have a separate president and faculty, the Trustees having power to make all needful by-laws, and to appoint and remove all professors and other officers necessary to the government and prosperity of said College ; provided that the president be appointed on the nomination of the Bishop of the Diocese ; provided that in case he shall not so nominate within two months after being requested to do so by the Board of Trustees, then they shall proceed to elect a President without such nomination ;—provided, also, that his Episcopal supervision and authority be understood as embracing the spiritual interests of the College, and its preparatory schools, and that the present property of the said Seminary, whatever use the Trustees may permit the College to make of any part thereof, shall always remain exclusively the property of the Seminary.’

“ All of which is respectfully submitted.

“ W. A. SMALLWOOD,  
ERASTUS BURR,  
JOHN SWAN,  
BEZ. WELLS,  
H. L. THRALL.”

The writer was called on, with the other Bishops of the Protestant Episcopal Church in the United States, to sanction the above-named alteration in the Constitution ; but he did not give his consent, simply because it is contrary to the fundamental law of the Seminary, which neither the Convention, nor Legislature, nor any power short of that of the donors, can alter—and is in fact void. See the decision of Judge Marshall, in the case of Dartmouth College *versus* the State of New-Hampshire.

The proper order as to *time*, will be resumed in the next chapter.

## CHAPTER XI.

NARRATIVE RESUMED—"VALLEY OF PEACE"—THE END OF THE ROAD.

IN all things here below, there is a *last look*, a *last parting* to be endured. This may seem a trifling thing to one while in the bustle of business; and while at a distance, it may appear tolerable,—a thing to be looked in the face without dismay. But very different are our emotions when the time and thrilling circumstances of *adieu* have actually arrived.

The reader is already made acquainted with the ties which bound the writer to Gambier Hill: why then allude to them here? A still greater reason appears against giving any formal description of them; for who would set himself coolly to work, in order to assign the reason why a father's bosom is seen to throb violently when bidding a last farewell to a beloved, first-born child? Should any one in such a case ask why his strong frame is in the agony of grief; and further inquire why his face is pale; why do his limbs tremble, and why at last do his eyes gush out with tears? Sufficient it would be to say, "The poor man is parting for the last time from his beloved offspring." But there was something more in the bosom of the writer than even *such* a scene exhibits. The cruelty of a faithless, false-hearted *mother* gave poignancy to the pang of parting from his beloved child. Father, forgive her! for she knew not what she did! How literally true was this! But whither should the "writer and his family go?" This was a question which unexpectedly, yet necessarily, burst upon the view. As a *stranger*, it entered in, and mingled with the family circle of the writer, as they gathered round their little private table in Kenyon

College, that beloved institution in which he felt a presentiment that he would never more break his fast, nor dine, nor sup!

"Whither shall we go?" was heard from the mouth of all the children whose patrimony had been exhausted on the grounds whence they were now being driven. All agreed that the retreat should be as far as possible from the sight of the persons who had so cruelly treated them. The woods themselves—the trees of the forest—were preferable to the company of men who had perpetrated the deeds just witnessed.

A little more than twenty miles from Gambier, in the newly settled country, there was a tract of land of 200 acres, which the writer had caused to be bought of government, by virtue of a military warrant earned in the Revolutionary War, by Sarah Russell's grand-father, and by him ordered to be taken out in his grand-daughter's name.

A part of this tract was sold for taxes while the writer was in England, in 1824. A few acres had been partially cleared, and a cabin of 14 by 15 feet erected. After the writer's return from abroad, the land sold was redeemed, and the improvements paid for. Subsequent to which, the occupant (it was said) had moved away, and left his cabin and improvements to the intrusion of the beasts and the mutilation of time. The dear owner of these premises was absent from Gambier Hill when the land and cabin were made the subject of serious thought as a place of refuge. The writer rejoiced at this, because it spared her the painful reflection, that a place so destitute should be resorted to by her beloved uncle.

It was indeed a lone place: no road led by it, though a path, now overgrown with brush, pointed the direction in which you might find it: even so it was reported; yet it was to this place, and by reason of these facts, that the writer chose to turn his thoughts; for in so doing, he felt in his heart a *congenial* sentiment. It was *like seeking like*. The deserted heart flies to a desert for refuge. If the example of Jacob, when fleeing from Esau, might be called to mind on this occasion, God was to be found where man does not fre-

quent. This was the train of thought which prompted the answer to the question, "*Whither shall we go?*"

"We will go where our fellow-creatures do but seldom go—we will seek company in the trees, which, though often stirred by the winds of heaven, will protect, instead of conspiring against us. We will go to Sarah Russell's land, in the wilderness; and for this reason call it '*the Valley of Peace.*'"

These were the words of the writer to his family—and soon were they verified. Leaving the most of them at Gambier, he bade adieu to this place, and has never seen it since.

It was an exploring expedition; and while he is commencing it in memory, the writer will not stop to tell the miserable shifts which hypocrites take in trying to keep up the semblance of Christian adieus, exemplified by the Trustees who remained on the Hill. As for the main conspirator, he came out of his house with the others, but did not look the writer in the face as he drove away. Further on in the street, the builders and mechanics and workmen were ranged in file, to say farewell and ask a blessing. But who can now stop to draw the contrast between the sincere deportment of honest men, and those he had just witnessed!

Much time was spent in finding where lay the lands; and when he did find them, and saw the much-talked-of cabin with his own eyes, how dismal was the prospect! Scarcely could he refrain from tears at the thought of this being so soon the place of refuge for his loved family. And how (the reader may ask) did the sight of such a scene affect the youthful mind of his son? Till this moment hope had not left his feeling bosom. He knew the land was covered with trees; he knew but little of it was even partially opened to the rays of the sun; he knew that the cabin was in a lone place, and in a bad condition; yet still Hope had lingered in his youthful bosom, and at every turn of thought had thrown around the place some ideal charm of novelty, if nothing more. It was this which kept up his spirits. All this vanished when his eyes were open to the sickening realities of dilapidation and desertion now before him. How inexpressibly woe-begone was his face while he said, "Is this the place where

you, dear father, and mother, and the rest of us are to live ? To what a sad condition have the Trustees reduced us !” “ Yes, my son, this is the place,—and yet, perhaps, it is no worse than our blessed Saviour once inhabited. With the recollection of such a truth in our minds, we must not complain. What are all outward circumstances of want, even of pain, compared with peace within ? In this respect, I would not for the world exchange places with my enemies on Gambier Hill. Return, therefore, and bring your mother, and Mrs. Russell, and the rest of the children from their sight.”

This direction was immediately obeyed, and the writer was left alone to examine further the premises.

The timbers of the cabin had given way, and the floor rendered unsafe to walk on. The roof also was much out of order. The windows were gone, and nearly all the fences prostrate.

On going forth to the neighbors, the writer found all the laboring men and mechanics had left their homes and gone to the “*muster*,” or training of the regiment of militia, so that all hopes of beginning the repairs that day were at an end. He therefore sought refuge in a cabin about one mile and a half distant from that in which he intended to make his home. It proved the dwelling of the Colonel of the regiment, who came home about midnight, very merry, dressed in full uniform, and bringing with him his fellow-officers, with swords and epaulets, all talking loudly about liberty, and of the “exquisite pleasure of dying in defence of their country’s rights.”

It was a blessed circumstance, that the writer’s family were delayed for two or three days, in separating their personal effects from the property of the College ; and, as dying persons, putting every thing hitherto kept with care into its appropriate place. This was no small task, as is evident to all who consider the great extent of the establishment of the Seminary and students—a family wherein the flour of twelve bushels of wheat was consumed every day, and whose dairy was the milk of seventy cows. The duty of arranging so as to quit with propriety such an establishment, to say nothing of

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## CHAPTER XII.

THE WRITER VISITS MICHIGAN WITH A FRIEND—WHO FORESAW THE RESULT—SOME ACCOUNT OF THE JOURNEY—WHERE AND HOW TURNED ASIDE—DISCOVERS THE LAND OF GILEAD—ITS ROMANTIC APPEARANCE—A LONE, BUT CROWDED HOUSE—BUYS LAND—FEARS WANT MORE THAN WAR—BEGINS A FARM—RETURNS TO THE VALLEY—SECOND JOURNEY AND FINAL REMOVAL—INDIANS—A PECULIARITY OF DRESS—ORIGIN OF—A BISHOP AT A PROTRACTED MEETING.

ALL the papers which relate directly to the history of the writer, from the time mentioned in the last chapter to the period of his second visit to England, were consumed by a conflagration of his house in Michigan, when he was in London, in December, 1835. During this interim, therefore, the course to be steered is, as it were, through an open sea—having no compass but memory, and no landmarks in the adjacent horizon but some great events too prominent to be overlooked.

He remembers with what difficulty he procured fuel to warm a miserable cabin through a long and very cold winter—how constantly he held divine service in that cabin, poor as it was, and how crowded were the assemblies to hear the word of God every Sunday. All the intervals of warm weather were employed by hired men to improve the farm of his beloved niece; in clearing off the deadened trees; in repairing old fences, and in making new ones; in rearing shelters for cattle; in draining the grounds, and in sowing grass-seed in the soft ground for the coming season. In this way every day had some improvement to boast of. If the weather was too severe to work on the frozen earth, the wood-pile was sure to be augmented, and the log-heaps in the fields to be consumed with fire. As the vernal season approached, the lengthening of every day was noticed with

joy; and the budding and opening of the first flower of the wild-wood was an epoch never to be forgotten; for it brought with it the assurance that God had not forgotten to be gracious; and that as the natural sun had "known his appropriate time to return," and with his genial beams to cause the flowers to grow and put forth their fragrance; even so the Sun of Righteousness, after the days of moral rigor which the writer and his family had passed, might yet return "with healing in his beams."

It was on Easter-day, A. D. 1832, that the writer administered the Holy Sacrament of the Lord's Supper for the last time in Ohio. This was done in an unconsecrated building, about five miles from the *Valley of Peace*. The occasion was very solemn; the congregation large and attentive; and though but few partook, being kept back by their sectarian views and deep sense of unworthiness, yet all seemed edified by what they heard and saw.

On returning to his peaceful home, the writer found an unexpected guest, in the person of his friend, Bezaleel Wells, Esq., of Steubenville. A severe pain in the head had prevented his following the writer to Church, as was his intention on his arrival at the Valley, early on Sunday morning; but during the day, sleep, that sweet restorer, had performed the blessed work of giving back his spirits with his health. The night was spent, as Christian friends spend time, in "joy and pious mirth."

How it was brought to pass is not exactly remembered; but the plan was formed for the writer to accompany Mr. Wells in his visit to his sons, who had just settled on "*Prairie Ronde*," in the then territory of Michigan. This was a long journey of more than three hundred miles; besides, the road lay through the *Black Swamp*, at that time not much improved. The writer remembers the deep anxiety depicted on the countenances of his family as this subject was discussed. "Will you go, and leave us here in the Ohio woods?" said the children. "Yes; why not? The garden is dug, and planted with a goodly quantity of vegetable seed; the lettuce will be soon up, and the potatoes will, by reason of their having been forced with adventitious heat, be ready for the table before I



return, which time may be five or six weeks." But there was one in the circle who thought more deeply than the children. The well-matured mind of the mother could easily discern, that if the writer accompanied Mr. Wells into a country of the finest land, (as *St. Joseph's* was reputed to be,) the bare exploring of the same, and a formal visit to Mr. Wells's sons, on *La Prairie Ronde*, would not be the only results. She saw that a plantation would be bought and made in that county, and that, probably, to it she herself would have to move, with all her dear ones, and there spend the remainder of her days. With this image in her mind, she asked Mr. W. with becoming solicitude for a true answer: "Is *St. Joseph* a healthy county?" Being answered in the affirmative, all things else were soon settled. Early on Monday morning, the big white horse "*Sol*" was shod by the neighboring blacksmith, and all things set in order; so that by Tuesday, in Easter-week, the writer was mounted, and, in company with Mr. Wells and his son Francis, was on his way to Michigan. And does the reader long to know the details of this painful journey? The writer will spare him the trouble, by passing swiftly over it; so that even the deep mud of the *Maumee Swamp* shall not soil his garments, nor the unbridged streams impede his course.

While at *Perrysville*, it was said there was a near way to the head waters of *St. Joseph's River*, but on trial, the passage through the deep forest was thought too dangerous to be attempted but by hunters, who are prepared to make their lodging under the trees, and to defend themselves from the wild beasts by their rifles. After having gone a day's journey up the "*Miami of the Lake*," a river of great beauty, we were obliged to return and take the road to *Monroe*. On the first Sunday after Easter, the writer preached his first sermon in Michigan, not far from the site now called *Toledo*. Passing through *Monroe*, the travellers steered their course to *Adrian*. Here Mr. Wells went on his course to *Tecumseh*, while the writer took the road or path which leads directly across to *Millspaw's tavern*, on the *Chicago road*. Here he remained till Mr. Wells and his son again found him, when

they proceeded on to Jonesville, Cold Water, and Bronson's Prairie.

It was Friday night when they reached a place called "Adam's Mills," on one of the streams of St. Joseph's River. Here Mr. Wells heard of his sons on Prairie Ronde; that they were well and doing well. "And who is this?" said the landlord of a log-cabin tavern to Mr. Wells, in a low voice; "who is this whom you have with you?" What the reply was, may be imagined. "Is he come out to purchase lands?" "He may purchase, if he find some that suits him." Mr. Judson, for that was the man's name, then strode through the room, and raising his voice, said aloud, as if still speaking to Mr. Wells: "I believe most men are fools; for they go on in flocks, and follow each other like sheep in search of good land; when, if they would stop, they would find much better in the regions through which they pass so rapidly. Much more beautiful scenery, and richer land, are to be found in this neighborhood than further west. And men would find it so, if they would only stop, go about, and examine." These words were meant for the ear of the writer. He took them so, and inquired, "Where is this good land you speak of?" "Within eight miles of this, to the south-east, there is a charming limpid lake, surrounded with rising burr-oak and prairie lands, interspersed with portions of lofty timber for building. The streams are of clear and running water, and, like the lake, abound in the finest kind of fish; and what is quite an essential point, these lands are now open for market, and (except some choice sugar-tree eighties already taken by persons from Indiana) may be entered by any one going to White Pigeon, where the Land-office is kept." "Will you show me these lands, if I stay with you a day or two?" "If I do not, Mr. Adams, the owner of the saw-mill, will. I will furnish him with a horse; and *Thomas Holmes*, who lives near us, shall go along with you on foot with his rifle to kill game and keep off the wolves."

The whole of this speech of Mr. Judson seemed so inviting and practicable to one in the condition of the writer, that he could not resist the temptations it offered. Mr. Wells was

consulted, who thought highly of the project of examining these beautiful lands, and advised the writer to stay a day or two for that purpose, while he should proceed on about fifty miles further, to see his sons, and make all things ready for the writer's reception at *La Prairie Ronde*. The next day was Saturday, when Mr. W. and Francis left the writer, and proceeded on their journey. After which, notice was given to the few settlers in the neighborhood of these then solitary mills that divine service would be celebrated, and a sermon preached on the morrow. The day proved fine, and nearly all the inhabitants attended. This was the first time the prayer-book had ever been used for public worship in all St. Joseph country. This very thought gave fervency to the devotions of the writer, though not a soul else seemed to think of the great importance of the fact. On Monday, Mr. Judson's pony was made ready, and Mr. Adams and Thomas Holmes were in waiting. The weather was mild, and the streams of water soon crossed. The path we fell on was an old Indian trail leading from the Notowasippi tribe of aborigines to another Indian tribe, from north-west to south-east. On this trail we had travelled mostly through grass land, thinly studded with trees, till the eight miles spoken of by Mr. Judson were judged to have been finished; when, on the left of us, we came in sight of a lake of pure water and sloping banks thinly covered with trees, having grass under them all around. The lake itself was of an irregular shape, and about a mile and a half long. It had a promontory running into it, covered with trees of peculiar majestic grace, in the manner of the finest rookeries in England. All the grass under the trees hanging over the lake having been burned off in the fall or early in the spring, there was a neatness in the appearance of the new verdure like thrifty wheat on well-rolled land, when it has attained a height almost to cover the ground, waving in the breeze and glistening in the sunbeams. All things were like magic! Such charming scenery seemed to rivet the beholder to the spot. This was no wonder; for it was the first time that any such lands had ever met his eye. He was indeed enamored, and rejoiced exceedingly in hope of his soon possessing a farm, the

value of which, if in an inhabited country, would put it beyond his reach to purchase. Its lonely position might depreciate it in the eyes of others, but, circumstanced as he and his family were, that quality greatly enhanced its value.

The remainder of the day was spent in riding round this charming region, which the writer named "*Gilead*;" a name it still bears. It is situate in Branch County, and is nearly bordering on the Indiana line.

Before night, a family was discovered to have just moved on to these beautiful grounds; a few logs had been rolled one upon the other, around a space of nine or ten feet square, and a covering put over it, six feet high on one side and five feet high on the other. In this was Mr. John Croy, his wife, and three or four children. It need not be mentioned with what difficulty this obliging family complied with the necessity of giving lodging to three stout men. Yet this was done, though they were obliged to sleep on the ground, there being no floor to the dwelling. Besides a hearty welcome, Mrs. Croy gave us a breakfast of fresh fish, caught the evening before from that same beautiful sheet of water, now called Gilead Lake. These were chiefly *perch* and *bass* of a most delicious flavor.

The writer soon after this went to the land-office, thirty miles to the west, and entered and paid for a farm in this charming land of Gilead, including the promontory, or "*English Rookery*," just described. The price was one dollar and a quarter per acre, and no more. As he returned from White Pigeon, he engaged a carpenter to find materials, and draw them to the newly named place, "Gilead," sixteen miles, and put up and cover a framed room for a ploughman and his family, fourteen feet square. The ploughman was hired nearly at the same time, to break up fifty acres of prairie turf-land. All this was accomplished in a short time, so as to allow of a crop of *sod-corn* and potatoes the same year. This was very difficult to accomplish, having little help in planting besides himself, for all the neighbors in the surrounding settlements were called to bear arms in the "*Soc War*" then raging in the State of Illinois, with the famous "*Black Hawk*" as its head. On his exertions, and God's bless-

sing on them, the writer now looks back with amazement. The sound of war was nothing in his ears, compared with the wants of his dear family and children left in Ohio. They *must be moved on this summer*; and amidst the general want of provisions which the war must occasion, nothing to human view would save them from starving, but the blessing of God on his exertions to the utmost for a crop. This view of things gave energy to his frame, both of body and mind. To see the stout ploughman, and his sturdy team, break up the stubborn glebe, and turn over the furrows of rich earth to the warming influence of the sun, and, as they went rapidly on, to deposit in the proper place with his own hand the kernels of corn whose fruit would so soon feed all that was now dear to him on earth, was enough to banish the thought of every other earthly object.

In this most interesting labor he spent several weeks every day, following the ploughman with a bag of maize or Indian corn, depositing three or four kernels every two feet, in every third furrow, close to "the land side," so that the seed would come up in the *interstice*, and need no tillage till ripe for harvest in the fall. All this he did with his own hands, and thus ministered to his own necessities in the week-days, while every Sunday he sought a field of spiritual labor in the neighboring settlements from ten to twelve miles off. During this period he had no bed in Gilead, but a rough board to sleep on; yet he caught no cold, nor suffered otherwise from ill health. God supported him, and to Him be the praise.

An apology being sent to Mr. Wells for not visiting *La Prairie Ronde*, the writer, as soon as the seed for his crop *was in*, returned to Ohio. The big white horse "*Sol*" was put on board a steamer at Detroit, and landed at Sandusky Bay in the night, and before day the writer had proceeded far on his way to the Valley of Peace. One day more brought him to that lonely spot, where dwelt his loved family.

To the dear family at the Valley of Peace, there *was*, in the journey of the writer to Michigan, something so uncertain respecting the time of his return, and to what were his plans of future residence, as to render his absence from them exceedingly irksome. There *was* to all questions, put in various

ways, but one answer given by the dear mother who watched over and prayed for them—"When will father return?" "What did he go to Michigan for?"—"I don't know."

If this were not all that was said, perhaps it was all that many will think it proper to record in this place; for scenes of family consultation, on subjects which concern themselves alone, in their very nature are designed for retirement. Locked doors and drawn curtains very properly keep out intruders; and none should proclaim on the house-top what, in pity to human weakness, should be buried in oblivion. The silent tear, the sleepless night, the retrospect on the painful *past*, and the awful forebodings of *the future*—in the former that which begetteth misanthropy, in the latter that which depicteth wants and wanderings;—these, as they existed in the family in that place, of all places the most unknown and retired of all the earth, the "Valley of Peace," must wait for disclosure till the great day when all the mysterious ways of a holy Providence shall be cleared up and fully justified.

Perhaps there is design in the above reflections to form a contrast with what soon followed, in the return of the writer, and the joyful news he brought them from Michigan. All his children gathered around him, to drink in every word descriptive of his journey and adventures. Then it was that sympathies and congratulation, though nearly related, strove together for the mastery on every feature of their loved countenances.

The story of his journey and achievements, though important in themselves, was, nevertheless, like that of a long life, told in few words. It had a morn of hope, as when he set out—a noon of care and toil, as when he worked in Michigan—and an evening of peaceful enjoyment, as he was then experiencing among his peaceful family. In less than two hours, the whole story of the discovery of the land of Gilead—the limpid lake full of finest fish—the purchase of the farm well stocked with wild deer and prairie-chickens, (*grouse*)—the building of the ploughman's cottage—the breaking up of the prairie-ground—the planting of the potatoes, and the dropping of the corn for a summer crop, with his own hands—was told by the writer to his delighted children.

Reader! hast thou ever perused a tale, so fascinating to youthful minds, which the ingenious Defoe framed, as if *providentially* to encourage emigration for the settlement of an unpeopled world, in the History and Adventures of Robinson Crusoe? If so, thy bosom is not a stranger to the feelings of the writer's children, as they listened to the *true* adventures of their father, in his late visit to Michigan.

It is unnecessary to record the eagerness of the boys to go to that land of their earthly inheritance. "Two only must go with me for the present," said the father. "Some carpenters must be engaged, whose tools, with implements of husbandry, will be carried in a wagon drawn by Cynthia and Coley. Mr. Scritchfield, our neighbor, will drive our team of two yoke of oxen, attached to the large wagon, filled with beds to sleep on, and food to keep us alive; and as for ourselves, my dear sons, we need nothing better than our covered Quaker-wagon, which will prove a house by night and a coach by day. Drawn by *Sol*, and *Cincinnatus* our favorite, faithful horses, who can hope, under Providence, for a safer journey? When we arrive at Gilead we shall need a milch cow, for our meals, which we must prepare for ourselves. This will come as near the description of Crusoe and his Lama, as the nature of our climate will permit. Let all things be done and prepared in order. Let's be off as soon as may be."

It was on the fourth of July, 1832, the writer, with his two sons, and two horse-wagons, arrived in Gilead. The whole country was covered with a rich crop of wild grass, from eighteen inches to two feet, and even three feet high; this grew under burr-oak trees, which stood like fruit-orchards bending under the weight of a deep green foliage. Nothing could be more pleasing to the eye than this; and when the little cottage hove in view on a rising ground, yet itself overshadowed by lofty trees above, all being smooth and clean beneath, the sight was truly exhilarating. But a true historian cannot always dwell on pleasant things: he must faithfully report the evil with the good, and speak of the bitter with the sweets of life. Whether it be in good taste for a Bishop to speak of his personal and domestic concerns, so as

truly to describe this part of his history, there may be a difference of opinion. For one, he is of opinion that the *suppressio veri* would be morally wrong in this case ; and the speaking of the whole truth will please all persons of *true* taste.

Alighting from the wagons on Gilead farm, what was there to cheer the hearts of the writer and his two little sons ? The romance of novelty was now merged in the sea of difficulties before them. The little room, fourteen feet square, was all that looked like shelter for seven miles round ; and even that was occupied by the ploughman and wife and children ; and to turn them out to accommodate the carpenters, would break a contract, and mar the prospect of successful farming. Besides, their habits were such as to preclude the thought of depending on them for the preparation of food. Nothing remained, therefore, but to do as the writer did on Gambier Hill—put up the ends of some boards on a pole resting on crotched sticks, and under these cook the food ourselves ; and as for lodging, the covered wagon should suffice the men, the Quaker coach the boys ; while the writer should seek his repose in the corner of the ploughman's room, screened by a blanket. A small larder, four feet square and six feet high, was made, and in it the provisions were deposited. Next, a table was made of clean boards, and then benches to sit on under the spreading trees, and a bake-pan was used to prepare the biscuit, till a cooking-stove was sent for from Detroit.

While the weather continued fair, this mode of living proved well enough. The men were all at work, hewing timber and framing it for a house of five rooms ; drawing lumber to cover it, digging a cellar, and making garden-fence ; but in wet, cold weather, when the rain poured down, whither could the Bishop, the boys, and the workmen fly ? More boards were used for shelter, but it was a poor shift after all. With all the stories for amusement which ingenuity with the help of memory could devise, scarcely could the writer restrain the strong resolution of the workmen to break loose from all restraints, to leave the building of the house, and return at once to their families in Ohio. One did



actually leave him ; and it was with difficulty and the promise of additional wages, that the promise of the others was obtained to stay one month, while the writer in that time should go to Ohio for the rest of his family, and bring them out, with the house half finished. He drove the Quaker coach and Cynthia and Coley to Detroit. Leaving them there, he went in a steamer to ———, thence in a stage-coach through Norwalk to Mansfield, and there hired a wagon to take him across to the Valley of Peace.

While with his family for the last time in the Valley, making ready for a speedy removal to Michigan, his friend, Bezaleel Wells, came once more to see him. He had, in the beginning of the summer, returned from Michigan, had been appointed by the parish of St. Paul's Church, Steubenville, to attend as a delegate to the Convention of Ohio, and that Convention had just held its session in Gambier. He said that the subject of the doings of the Convention, in regard to the writer the year before, was brought up, and being disapproved of by many, a warm discussion ensued, in which all the conspirators took a part, and voted an approval by a majority of two. Thus was consummated a stain on the diocese of Ohio, which she can never wipe away but by a confession as public and deliberate as she made it. It is the acknowledged extent of tyranny and injustice, when the accusers and murderers become the judges of their own conduct.

Mr. John Finney, our excellent neighbor, took the whole family to Massillon in a wagon, where they entered on board the canal-boat, and were soon in Cleveland, and thence passed in a steamer to Detroit, and from that city were pleasantly conveyed in the Quaker coach to Gilead. It was late in the evening when they arrived there ; but found the new house in no part of it finished. This was sad news to the ladies, having hoped for better things. They were, however, happy to learn that the ploughman and his family, having finished their job, had moved away, and the little fourteen-feet square room had by the boys been put in a state of perfect neatness. The bed was clean, and the little stock of furniture arranged as to give a goodly space for the reception of the ladies. The following Sunday even that little place was

made, by raising up one bedstead, and judiciously arranging benches, a convenient church, wherein the divine services were performed, and the word of God preached for the first time on the Gilead farm. The very birds on the overhanging trees seemed to join in this delightful work.

The finishing of the new house went on but slowly: a good roof, however, being secured, and the hands having more convenient places to sleep in, and being furnished with better-prepared food, there was more comfort and less complaining. As for viands, there was plenty of wild game; venison and prairie chickens, if the boys could be spared to take it; and some amusement, seeing the wild animals so fearlessly approached the precincts. Wolves in the daytime came and looked on the carpenters at their work. Putting his paws on the hewn timber, one was shot at, but being unhurt, the undaunted rogue only went a few paces, and seeing a bird pass him, darted at the innocent creature, and mercilessly devoured him, and looking up, seemed unconscious of his guilt.

Before the writer went for his family, himself and little sons had looked out on Prairie River, in Michigan, a proper place for a saw-mill, and purchased the adjacent woodland. We had also procured some additional stock, and engaged a hand to bring them to Gilead. By these means, and the securing of some wild hay, and the putting up of some shelters for the horses, and the sowing of a crop of wheat for the next season, there was plenty to do. Not a day, not an hour, was spent in idleness.

Yet, amidst all this, his mind was much agitated, and his inventive powers intensely engaged in devising ways and means by which he might fulfil the duties of his sacred calling. In reflecting on this subject, he could no otherwise account for the late dispensations of Divine Providence, in suffering the wicked to turn him from one field of duty, but by supposing himself obliged to look out for another; and as long as his own means should hold out, to enter that field, and labor in it with all his might. What though there was no worldly emolument attached to the discharge of his holy duties in God's husbandry? He was but imitating the first

preachers of Christianity, by paying no regard to this circumstance: if they had waited till salaries had been prepared for their maintenance, no Gospel had been spread throughout the world. The very thought that with the same God, with whom was all the grace, was also all the gold and silver, and the means of fruitful seasons, the showers and the dew, the heat and the wind, the morning and the evening, conveyed to his mind abundant assurance that he and his little ones would be cared for, and that "as his day, so would his strength be."

Thus his cause of misanthropy was destroyed by the hand of faith; and once more God's smiles began to beam upon him.

The whole region of St. Joseph, embracing one hundred miles square and more, never till now had an Episcopal minister to officiate in it. All was waste in regard to the primitive Protestant Church. Wherever the writer went, he invaded no man's diocese, parish, or labors. In and throughout this country a circuit of duty was planned, to be fulfilled in that and the coming years. This embraced Niles, South-Bend, Beardsley Prairie, Cassopolis, White Pigeon, Mongoquinon and English Prairies, and Cold Water, besides other places afterwards created—Constantine and Centreville. Some of these appertained to Michigan, and some to Indiana State. These were all regularly visited as the time would admit, the intention being to do so every quarter of a year, not neglecting the spiritual interests of his own family. What would be the fruits of these labors, the writer never stopped to inquire; sufficient it was for him that he had the word of God before his eyes: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

It has already been mentioned that the trail or *Indian path* leading from Notowasippi to Episcopiscon, two settlements of aborigines, led through the land of Gilead. These tribes being friendly to the whites, and disengaged from the Sac war, frequently passed by the house of the writer; and in so doing, seldom failed to stop for bread, a kind of food but little enjoyed in their wigwams, they living chiefly on meat—

When they received the large piece, they devoured it with great avidity; but were observed seldom to let any of it, however large it was, pass into the hands of the females, who often had to leave the place, and with drooping countenances, unrefreshed. In subsequent visits [and they were many] this evil was remedied by placing the females by themselves, and putting into their hands the pieces of bread. At this, their husbands rose with signs of dissatisfaction, and strode about the grounds in evident chagrin. Here, poor human nature, which it seems is the same in the red as in the white bosom of our race, could not but show itself in a hearty, though evidently involuntary and subdued laugh throughout the female ranks, to see their husbands cut so ungracious and awkward a figure. The mutual nod and the exulting titter continued until the bread was more than half devoured by the hungry females. Then all was silence, and the *saved piece*, often more than half, hid slyly in the folds of their garments, was carried to the mortified partners of their joys, by whom, with a meanly affected disdain, it was received and quickly consumed.

These facts serve to bring to our mind the well-known degraded position in which a savage life has placed the female sex. 'Tis Christianity that has ameliorated the condition of our mothers, and placed them where their influence can be duly appreciated and felt. Not one of these degraded tribes had known any thing of the Gospel. They were Pagans, such as *we* were, before the light of the Sun of righteousness had risen on us.

If the reader desire to know how the temporal affairs of the writer's family succeeded, the answer is: well, and passing well. The fenced fields were enlarged, and every year produced more and more. The number of horned cattle increased to more than one hundred. Milk of kine flowed in, and cheeses and butter were in plenty. A mill was built on the stream, for the preparing of lumber to erect a school-house; and all things seemed to flourish and succeed beyond his fondest expectation. Of dates to these instances of prosperity, he is deprived, as it proved, by a subsequent fire: but the impressions which memory has preserved are distinct,

not only of prosperity, but some instances of adversity, the effects of which he still bears about him. Faithful Cincinnati, his long-proved riding horse, when in full speed, fell, and with him brought the writer to the ground; which accident injured him exceedingly, and confined him for weeks to the house.

Another painful visitation he experienced under the following circumstances:

In going to Centreville to fulfil an appointment, he called, on Saturday, at a newly-formed settlement, about ten miles before reaching the place of destination, and informed the inhabitants that he would, if they desired, stop on his return, and preach a sermon, and stay all night in one of their newly-raised cabins. They assenting, he went on to Centreville, and held service, and in returning to the newly-formed settlement, found the weather most oppressively hot, and when he arrived, which was not till nearly dark, he found the cabin filled with people; men, women, and children. Amid these the service was performed, and the sermon preached, and by the time the same was finished, the writer had well nigh fainted with fatigue and heat. The cabin in which he officiated being the best in the settlement, he asked the privilege of going up a ladder into the loft, where there was more of pure air to breathe upon, by reason of the open state of the logs, which as yet had not been filled in, or, as they term it, *chinked*. A poor rug on the bare floor, and a bit of wooden block to lay his head on, seemed a comfort under such circumstances, and in this way he fell into a deep sleep, from which he did not awake till he found, by a sudden change of the wind, that the air in the chamber had altered from a warm to almost a freezing state, and himself suffering exceedingly under its effects. So much had this affected his head, as to nearly deprive him of his understanding. A raging fever succeeded, so that, although he was able to get home, fifteen miles, he remembers little till days, and he thinks more than a week had passed off. Doctor Hobbs, from Mongoquinon prairie, in Indiana, had been sent for, and under his kind prescriptions the writer's life was saved. A catarrhal complaint was the consequence, obliging the writer

to avoid all changes in the atmosphere, by wearing continually a thick covering to his head, in the shape of a night-cap. And this may suffice, not only to give the reader some idea of the sufferings of a missionary life, but to explain, what perhaps needs an apology, the assuming so young this singularity of dress.

"BISHOP CHASE AT A PROTRACTED MEETING."

A story under this heading has already been published from the memory of one who heard him tell it. Whether that were correctly reported or not, he does not remember. The following is a condensed, though strictly true account of that singular event.

While he lived in Michigan, at Gilead, near the Indiana line, besides his places of quarterly visitation, throughout St. Joseph's county, the writer had a stated place of holding Divine service between what were called *Pretty Prairie* and *English Prairie*. This was chosen on account of its central position, accommodating persons from both Michigan and Indiana. On a certain Sunday it was made known, some time beforehand, as usual, that divine service, according to the usages of the Episcopal Church, would be performed at Mr. Anderson's, in the grove, about nine miles from Gilead.

Being aware of this appointment, the writer directed his horses (as on such emergencies was usual) to be brought, on Saturday night, in from the open prairie, and secured, and fed in a stable, ready for a start on the morrow. "The place at Mr. Anderson's is already occupied by other denominations, which may prevent your going;" said the writer's son. "Can this be true? Occupied by other denominations!" "Yes, sir! and has been so for more than a week past." "But this day, Sunday, is mine by appointment," said the writer. "No matter; they will, I suppose, have it their own way. Power creates right in this land of liberty, and they are more numerous than we are; so I suppose you will not go, my dear father."

The answer was in few words: "*Put up the horses.*" The weather, on Sunday morning, proved fine; and nine miles were soon travelled. The Quaker coach was full of young



Episcopalians, with a goodly number of Prayer-books to accommodate those who were destitute of that precious means of social public worship.

As they drew near Mr. Anderson's, his house and yard seemed full of people; one of whom was seen to run out from the assembled multitude, directing his course towards the approaching Quaker coach, a vehicle well known throughout that neighborhood. This person proved to be Mr. Carey, who, with great kindness in his manner, said, he was almost sorry to see the writer, even though it were to fulfil his appointment. "For," said he, "although I am a Presbyterian, I do not like to see the privileges of others disrespected. Besides, this mixing of all denominations I do not like; little good, I fear, will come of it. But the clergy would have all in their own way. There they all are together in great confusion—'all denominations mingled.'" "Is Mr. Cory there?" said the writer. "He is," said Mr. Cary. "Pray go to him," said the writer, "with my best compliments; and desire him to have the goodness to come and speak with me, and bring all the ministers with him."

These words seemed to relieve the anxiety and calm the perplexed feelings of good Mr. Cary, who, turning round, went with nimble steps again to the crowd; and by the time the writer had arrived, Mr. Cory, the Presbyterian minister, and Mr. —, the Congregational minister, and Mr. —, the Methodist minister, and Mr. —, the Baptist minister,—all came out of the mixed multitude; and after their manner saluted the writer, who most sincerely asked each of his good health. After this he briefly said, that he had come to fulfil his appointment, and hoped they would see fit to join in the solemn service, which he was about to commence, in the worship of Almighty God. To this they all readily assented; they would attend and *hear*, but as for *joining*, or taking any part in the service, they could not, for they had no books. They could hear the writer "read," as they did one another extemporize. The reply was, "Hearing prayers is not praying, gentlemen: I have anticipated the difficulty you mention, as to a deficiency of prayer-books, therefore have brought some dozens with me, at your service. Go, my son, and bring

them." This was immediately done, and the same were distributed among the ministers. "But we do not know how to use them," said they. "If you will allow me the honor," said the writer, "I will try to direct you in this pleasing duty. But what I would say to you I wish may be heard by others, who also may wish to join in the service, and to whom books will be given; yea, by all this assembly, as well as to the ministers." So saying, a way was opened to the stand.

This stand was in one room of the house, into which the doors of the other rooms, as also the outer door and windows, were all open; on which, a little raised from the floor, the writer stepped, and turning round to the ministers, who followed, and begging them to arrange themselves around the stand, so as to be an example to others, he addressed them, and the great multitude, in words to the following purport:

"Brethren of the human family, Christians of all denominations: I hold in my right hand a *Holy Bible*, and in my left hand a *Prayer-book*; the one teaches us what to believe, the other how to pray. If any of you, through the depravity of the natural heart, feel averse to being 'taught how to pray,' such of you need to repent, and be converted from your sinful pride, and to sit at the feet of Jesus, and learn to repeat, and offer up in spirit and in truth, the prayer which he hath taught you. But before you can use the Lord's Prayer in this spiritual manner, you need the exercise of faith, and the confession of your sins; for the Holy Scriptures say, 'He that cometh unto God must believe that he is, and that he is a rewarder of all that diligently seek him.' Confess your sins unto the Lord; for, 'if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

"By this, you perceive that without '*confession*,' pardon is not promised: for this reason, the Psalmist saith, 'I will confess my sins unto the Lord; and so thou forgavest me my sin.' The point to be noted here is, that before you can say 'Our Father'—before he will hear you, as a people assembled in his presence, He requires confession of sins. Of this duty you are reminded in the sentences of Scripture; and to the right performance of this duty you are exhorted in the ad-



dress immediately preceding the form of confession which the Church hath prepared—a form so general as to embrace all sorts of penitential sinners, and so particular as that every one may feel himself identified in using it.

“That you are to confess unto God your sins, and not reserve the duty for any individual ear, was evidently the design of our Protestant Church, to prevent the great evils which had flowed from the Romish practice of auricular confession,—and that you are to do it in the face of all, to the humbling of your pride, and the glorifying of the great name of the Searcher of hearts, the Maker of all things, and the Judge of all men, must be evident from the whole tenor of Scripture. That you are to perform this duty upon your knees, you must perceive, from the example of all good men when worshipping the God of heaven. David ‘fell low at his footstool.’ Solomon ‘arose from praying upon his knees, and confessing the sins of his people.’ Daniel kneeled three times a day, looking towards Jerusalem, the place of God’s promises. St. Stephen, the first martyr to *Christian truth*, recommended his soul to Jesus, the Divine Saviour, on his knees; and the holy Apostle Paul, when praying on the sea-shore, kneeled down.

“After these examples, and in obedience to the voice of the whole Church in all ages, I do call upon you, and, according to mine office, enjoin upon you all here present to fall upon your knees, and make and say audibly your confession of sins unto God when it is repeated in the beginning of the service. In the mean time, even now, all of you rise and hear what God and his holy Church say unto you.” Here they all rose as one man, when the writer began the service, having pointed out the places in the prayer-books to the ministers.

“When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.” “Repent ye, for the kingdom of heaven is at hand.” “I acknowledge my transgressions, and my sin is ever before me.” “If we say that we have no sin, we deceive ourselves, and the truth is not in us,” &c.

"Dearly beloved brethren: The Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our Heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy, through Jesus Christ our Lord, &c.

"Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, (saying,")

Here the whole congregation, Presbyterian, Congregational, and all the "*Standing Order*," Old and New School; Baptists, Free-willers, and Close-communion; Methodists, both Wesleyan and Ranters, Dr. Coke's Episcopalians, and those who protest against that kind of Episcopacy—all kneeled down just as the devout churchmen and their families did:

When the writer said aloud, "NOW REPEAT WITH ME THE CONFESSION OF YOUR SINS:—

"Almighty and most merciful Father: We have erred and strayed from thy ways like lost sheep," &c.

Here the writer cannot but stop to make known his astonishment at the remembrance of his own feelings, when witnessing the union of so many voices in this solemn act of social worship—so many of God's reasonable creatures—precious souls, redeemed by the blood of his Son—brought by his heavenly grace, so suddenly and unexpectedly to overcome their sectarian pride and unworthy prejudices, as to fall upon their knees as one man before their great Creator and Judge, and there *audibly* and *humbly*, and (it is hoped) *devoutly* repeat the confession of their sins, word for word, as the Church, the bride of Christ, hath appointed for them to do. As they went along with him and said, "We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws"—how unspeakable was the gratitude at witnessing the victory gained (if it were only for a time) over the ignorant obstinacy which so many, since the days of Cromwell, have cherished against

the pure liturgy of the Protestant Church of Christ ! And when they all went along with him, not only in confessing their sins, but crying out together for pardon—saying, “ O, Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults ; restore thou those who are penitent ; according to thy promises, declared unto mankind in Christ Jesus our Lord.” And then with one voice, with the speaker, supplicating for heavenly grace to amend their lives according to God’s holy word, saying, “ And grant, O most merciful Father, for Christ’s sake, that we may hereafter live a godly, righteous, and sober life ; to the glory of thy holy name. *Amen*”—the effect on the writer’s best feelings was almost overwhelming. Scarcely could he restrain his tears when rising to utter the benediction implied in “ the declaration of absolution” of their sins “ to all who truly repent and unfeignedly believe God’s holy gospel.” “ And now,” said he, “ let us join in saying the Lord’s prayer with one heart and one voice.” He kneeled down and said, “ Our Father,” &c. The response from the great congregation was “ *as the voice of many waters.*”

The rest of the service was performed as the Rubric directs. Being showed their places, the ministers of other denominations responded by reading the alternate verse in every Psalm, as if they felt the spirit in which they were composed for the use of the Church in all ages. All listened to the word of God read and preached with devout attention ; and all who had a voice seemed also to have a heart to sing the praises of God in the metre Psalms and Hymns, as they were “ lined out” by the writer of this account of his attending this *protracted meeting*. It was indeed “ *protracted*,” for the sun had declined in the west so far as to admonish the writer and his family that it was time to seek their peaceful home in Gilead.

And now, it may be, the reader would wish to know something more of this extraordinary meeting. Did any good result from it ? He hopes so, indeed ; but much of the good was lost for want of a shepherd to gather in the lambs of Christ, who seemed now ready to enter the fold. Or, to change the figure, the field seemed white unto the harvest, but there were no laborers to gather it in.

A few English letters will show how his exile was regarded by his friends abroad.

Lord Kenyon to the Bishop of Sodor and Man:—

*"London, Portman Square, }  
April 24th, 1832.*

**"MY DEAR LORD:—**

"I return the enclosed with true thanks for having been allowed to see a letter comparatively so comfortable from that venerable character, Bishop Chase. Very anxiously do I wish, for the sake of that branch of the true Catholic Church, that the American Bishops may restore him to his college, and his Episcopal charge. I cannot bring myself to say he ought not to have done anything he has done; but valuing him as I have ever done, I must regret his having put in hazard his connection with the Diocese of Ohio, which, if it may be so said, I cannot but think it would have pleased God to bless for his sake. It is very long since I have heard from the dear good man, but my heart and confidence have ever been so entirely with him, that I cannot believe he has discarded me from his confidence or affection. I will write to him one of these days. Believe me, my dear Lord,

"Your obliged and faithful friend,

**"KENYON."**

Bishop Ward to Bishop Chase:—

*"London, May 5th, 1832.*

**"MY EVER DEAR FRIEND AND BROTHER:—**

"Though I have but little time, and not half paper room to write the half of what is in my heart and mind, yet I must not delay to answer your welcome, long looked-for letter. We have been miserably puzzled about your long silence, but our anxiety for you never relaxed. I was quite sure it was the spirit that pursued our blessed Saviour into the wilderness that had a spite at your works so destructive of his kingdom. And he is never at a loss for agents and abettors here below. G. M. West began his works against you, and it seems some of your own household carried it on. But, as I believe I have told you already, be of good cheer; your God, whom you

serve, will make your enemies at peace with you. I am persuading your trustees here, and other real friends, to address a letter to the House of Bishops, expressive of their veneration for you, and the warm interest they take in the prosperity of your infant diocese and infant college. I will write single-handed to Bishop White. In short, you must be restored; and your restoration will arm you with power; and that power will bring peace to your diocese, and stability to your college.

"The above was written a few days ago. Your pamphlet has since arrived. I have been able but just to glance at it before Lord Bexley carried it off from me for a perusal. I have seen enough of your defence to be satisfied that you will, with the help of God, triumph over your enemies. I am persuading the trustees to address a letter to the House of Bishops, complaining of the breach of the conditions on which the grant was made of the English benefaction to a theological college.

"This, accompanied with their sympathy for you and affectionate veneration for your character, must make a strong impression on the Bishops and the American laity. Mr. Goodenow's opinion is decisive in your favor. It strikes us that there is something utterly barbarous in this persecution of a man, who has so sacrificed and so succeeded as you have done, by a set of creatures of your own appointment. You may rely upon it, I will not let your cause sleep in England, and shall consider that I am doing God service and relieving a beloved brother. How is it that your pamphlet has reached no one but me? Your friends are most anxious to have it. Write to them all. You have none more ardent than I am. I write on this paper to show you the constant regard of the good Lord Kenyon. The wretched heresiarch, West, has set up 'primitive Episcopacy' in Liverpool, and has got a great number of deluded followers, and is spreading his sect over England. We have been in England near a twelvemonth, but are on the eve of returning to the island. I have been here in the service of the diocese, following your good example, and greatly have I been favored. I have raised little short of ten thousand pounds for my college and churches.

You will see my college towering high the next time you approach our shores. Let me know whether you have ever received Walton's Polyglot Bible, as the joint gift of Lord Kenyon and myself. Mary Ohio sympathizes deeply with her beloved Bishop, and prays for his restoration to peace.

"Your ever affectionate brother,

"W. SODOR AND MAN."

Unmoved from his course by the sympathy so affectionately expressed in the foregoing letters, the writer continued in his exile, and after two years wrote the following letter:—

*"Gilead, March 16th, 1834.*

*"To Mrs. Mary Gray, wife of Jonathan Gray, Esq., of  
York, England.*

"VERY DEAR LADY:—

"It is now Sunday, and in the season of Lent; and I am reminded of you, and your excellent husband, by that excellent book which is now before me, 'Dr. Rambach's Meditations on the sufferings of our Lord and Saviour Christ,' of which he was the translator, and you the donor to myself. If you knew of what great and spiritual benefit this book has been to myself, and dear family, in the many trials to which we have been subject since I left England, you would not be surprised at my seeking some way of expressing my gratitude to the instruments by which that benefit has been conferred on us, from our Heavenly Father; even though that way, in any other case, might seem obtrusive. Do you remember the name of the person now writing to you? Have you forgotten the few but very happy days he enjoyed in your society, and that of your venerable parents, at York? Have the tears which I am since told you have had the sad occasion to shed for your lovely Margaret's untimely death, washed away the recollections of one who witnessed the felicity of your family circle when she was the loved life of the party on every interesting and Christian topic? Has time, that great destroyer of human bliss, demolished the casket of reminiscences in which were presented the pleasing scenes I enjoyed under your hospitable roof—the holy morning and evening prayer

—the sacred songs of Zion, accompanied by the sweet tones of your household? The organ, made to speak the praises of our Redeemer, by the skilful hand of your beloved husband, —and the crowded assembly in your drawing-room, not of gayety and mirth, which this world delights in, but of piety and love to Jesus, and the souls whom he has redeemed, manifested in the numerous Sunday-school teachers whom I addressed?

“However it may be with *your* mind, engaged as it doubtless ever is in devising and executing plans for the good of the human family in England and throughout the world, sure it is that *my* mind has never suffered these blessed relics of past mercies to be absent, comparatively speaking, for even a day, or an hour, of my life; and there is nothing which has so served to keep them more entire, than the good book above alluded to, which you gave me. I read it to my children, I read it to my friends, and I make its holy and most judiciously arranged subjects the theme of my discourses in public; especially in this holy season of Lent, when our blessed Mother the Church calls us so emphatically to contemplate, and bring home to our hearts, through the agency of the Holy Spirit, the atonement made for our sins by the blood of our immaculate Redeemer. This very day, being the fifth Sunday in Lent, I have done this, and hope still to go on with this blessed work through Passion-week, even till Easter shall usher in on our own souls the heart-cheering doctrine of the Resurrection.

“But I did not mean when I commenced this letter to be thus diffuse on this head. You will, doubtless, wish to know something of the nature of the causes which have brought me into this my place of exile from what was once my beloved diocese and theatre of labors. Alas! alas! it is but a sad tale, and fervently do I pray for a forgiving spirit for all the wrongs I have received from those whom it was my chiefest joy to benefit. A spirit of envy and jealousy first took possession of the (I fear too youthful) teachers whom I had chosen, and caused them to conspire together to alter the nature of the institution, to found which, I had, under God, been the unworthy instrument, and to require of me to consent to

measures contravening the dictates of my conscience. This conspiracy they contrived, by concealed machinations, to communicate to the trustees of the institution, who, becoming inflamed by partial and perverted statements, coincided with the conspirators, and I must quit, or go at once into an open and boisterous quarrel, totally inconsistent with the peaceful nature of the Holy Jesus. I resigned my Episcopate of that diocese, and retired into the wilderness. In this exile I am followed by my loved wife, four children, and my excellent niece, Mrs. Lucia Russell, and her interesting daughter, Sarah.

"When we came into this place the face of nature was beautiful, but our hastily constructed dwelling was far, very far from the abode of man; but one little hut existing, (and that not high enough to stand upright in,) within the distance of six or seven miles. But lonely as it was, our residence proved far more agreeable than the abode of ingratitude and malice. God's holy presence accompanied us as we went to work to earn our bread by the sweat of our brow. The holy day of the Lord was never forgotten, nor the morning and evening sacrifice of praise and thanksgiving among my loved children. Soon I found time and strength to go through our woods and distant prairies in search of the lost and wandering sheep of Christ's fold, and minister to them the word of God and the bread of life; and many are the blessings I experience in preaching the Gospel to others without money and without price. The little remnants of the fortune which I so lavishly bestowed on Ohio have served to procure for me land, on which, by the labor of us all, we can get a living. Our chief distress is the want of a church in which to gather a congregation as the inhabitants come to settle around us. By hard work and savings we have already erected a saw-mill, by the operation of which our lumber in boards and scantling can be prepared; but what is that compared with the expense of stone and brick, and labor of erecting and finishing? In God, however, is my trust, that something will come to pass by which my eyes will be cheered and my heart will be gladdened in beholding the prosperity of God's holy Church. If I had a few faithful laborers in Christ's vineyard, and a small fund to sustain them with, laboring with their hands as I do, much,



much fruit might be expected. I will not despair. My faith is in Him 'who is mighty to save' and hath all things at his control.

"Perhaps I may write to you again soon. In the mean time be assured of my most grateful remembrances touching all the kindnesses I experienced while in York. If any inquire after me, assure them of my prayers, especially your good husband, and believe me ever your faithful and grateful friend in Christ Jesus,

PHILANDER CHASE."

To the above the following answer was returned in due time:—

"York, (*England*,) May 29, 1834.

"RT. REV. AND VERY DEAR SIR:—

"Your unexpected and very welcome letter I beg to acknowledge. I assure you it has been read with great pleasure by many of your friends here. Be assured, my dear sir, we have not forgotten you. The pleasing intercourse your visit afforded us, (a short one,—but a few days,) fixed your character deeply on our minds. Many times have you been the subject of our conversation. Your portrait hangs in our dining-room, in company with other dear Christian friends, and we often contemplate it with feelings of affection. The object of your visit to this country created great interest in the hearts of many of our friends, and it afforded us much joy to learn, from time to time, that your work prospered. We now feel for and sympathize with you in the sad reverse. We cannot, of course, understand the peculiarities of your case, but we must believe your path was very clear, or you would not have relinquished your charge. Could we speak with you across the great sea, we should be better informed. The trial to you must have been very great, but the 'testimony of a good conscience' will, I doubt not, have enabled you to keep your mind in peace; and you may hope that *good will* arise from your labors in Ohio. You have been the means of providing a house for God's worship, and he can plant his servants there, to seek out and watch over his sheep. And however untoward present appearances may be, we know all *hearts* are at

his disposal and under his control. Those who have opposed you, and usurped authority, and overturned all your plans, and taken advantage of your openness and generosity, *may* still see their error, or, if this should not be the case, their designs may be overruled to the glory of God. We could not help commenting on part of your letter to this effect: 'Why has this good man so completely cut himself off from society? Could he not have taken another charge? Might he not have sought out a more populous spot, where he could have had greater opportunities of bringing into Christ's fold his straying sheep?' No doubt you could furnish a satisfactory reply. May you, my dear sir, be owned in your work by your Lord and Saviour, and may your own soul be cheered and solaced by his presence. I rejoice to learn that you have so pleasing a family circle; and this topic brings to my mind your touching allusion to my much-loved Margaret, who, as you truly observe, was the *LIFE* of our family on every interesting subject. She, dear girl, was suddenly taken from us, January 31, 1826. Her illness was severe, but of short duration, scarcely exceeding ten days. But she was ripe for the heavenly garner. Could I tell you *all*, you would join in praising our heavenly Father for his early grace bestowed upon her. My husband drew up a memorial of her, which contained many precious extracts of her own; this he printed for our friends. A copy was sent to you by an excellent countryman of yours, the Rev. Thomas Allen; he, poor man, died before he left England. I suppose it never reached you, and as we did not publish the Memoir, our copies were immediately disposed amongst our friends, or I would, even at this late period, have sent out another. *You* will not wonder that our hearts bled when this darling was taken away. *Time* has done much towards blunting that acuteness of suffering which for a *long season* I endured. And now, thanks be to our gracious God, I can bless his goodness in so early preparing her, and then *safely housing* her! And we have besides *much* to thank him for in our family mercies. Our only son is married to a lovely young woman; they are living close to us, and have two dear children, the youngest a girl, just three months old, of the name of *Margaret*. Our venerable father still lives; he

is now in his eighty-fourth year; his bodily health good, and his mental vigor unabated. Mrs. Gray died at the close of the year 1826. It was a year of remarkable bereavement to us. A sister of my husband, the mother of seven children, died of consumption at her father's house on the morning of the day on which my daughter departed. She was my child's god-mother, and the two Margarets were interred in the same grave!

"Our dear friend, Mr. Thorpe, has been removed from us by death. His summons was sudden. He and Mrs. T. had gone to the sea-coast for a few weeks' residence; he retired to rest apparently in health, and expired soon after getting into bed. He was an excellent man. His widow remains at the same house.

"Mr. Dallin has had a severe indisposition, but we hope he is now recovering. Many of our valuable ministers are still permitted to remain with us. Mr. Graham, Mr. Richardson, &c., are in full vigor, and several young men are actively engaged in ministerial duties. Few places are more blessed with *sound, orthodox, evangelical* clergy. If you see the religious records of the day, you will discover that grievous errors, nay *heresies*, have crept into the Church of Christ, and I lament to say that our own portion of that Church has not escaped. The enemy is very busy sowing tares among the wheat, perhaps knowing that his time is short. The times are remarkable with us, both in the political and religious world. In the latter, there is a strange propensity to take up new and strange opinions. Some of our good friends are cast down, and portend evil days at hand. We know, however, *who reigns*, and that eventually his cause shall triumph. Our religious societies prosper, and surely this is a token for good. Next week is with us a sort of jubilee. Six sermons will be preached in this city in aid of the Church Missionary Society on Sunday, and early in the week two meetings will be held.

"You allude to the choir of our cathedral. That beautiful choir which you saw and admired so much, and in which you heard Mr. Richardson preach, was destroyed by fire in February, 1829. You will be astonished to learn that this was effected by an individual who thought himself commissioned

by God to do it. Accordingly, after having attended the service, (Sunday evening,) he secreted himself behind one of the monuments, and in the dead of night struck a light, piled up the Bibles, prayer-books, cushions, &c., in two heaps, sang praise to God, and then set fire to them. He made his escape by breaking a window and letting himself down by a rope-ladder, which he had constructed in the cathedral, having cut a bell-rope for the purpose. Before the next night he was above sixty miles from York, and it was five or six days before he was discovered. He was tried for the crime, and proved to be a *sort of lunatic*, and is now confined in a mad-house in London. By many he was esteemed perfectly answerable for his conduct. He proved he knew he had done wrong by making his escape; and he had *stolen* the gold lace from the pulpit cushions. We witnessed the dreadful scene from our drawing-room, and could truly adopt the lamentation, 'Our beautiful house, where our fathers worshipped thee, is burned with fire!' The organ, the finely-carved wood-work, all was destroyed; the roof also. And had it not been a remarkably calm morning, our houses would certainly have suffered. This event produced a great sensation, and, much to the credit of this county, a subscription was immediately entered into, and the choir has been completely restored, at the expense of upwards of sixty thousand pounds. One individual has presented the church with an organ of most powerful dimensions; it is the largest in the kingdom, and when quite completed, the cost will be four thousand pounds.

"The man had sent threatening letters to some of the clergy some time before he put his horrid scheme in practice, but unfortunately they were not attended to, or perhaps the mischief might have been prevented. He defended himself at great length on his trial. His behavior was so pleasing, and there was such a strain of piety in his conduct and conversation, that many people lost sight of the crime in their compassion for the criminal, so that he became an object of sympathy. I must say *we* were not of that number.

"You inquire after the ruins of St. Mary's abbey. It was in digging the foundation for a museum, which is now built on a part of the abbey grounds, that some portions of muti-

lated stones were discovered, which induced some friends of architecture to believe that many specimens might be recovered by removing the rubbish to a further extent. This was done, and considerable portions of the monastery were then laid open. Some elegant door-ways, columns several feet high, portions of walls and tracery, many beautiful figures, &c., all in the highest state of perfection. Many parts of the monastery can now be traced out.

"I think I shall by this time, my dear sir, have almost tired you with my long letter. I must not close without telling you that our Sunday-schools go on very well. Many of our teachers remember the pleasant evenings they spent in your company. How gratified and thankful I am that I presented you with my husband's abridgment of Rembach. I shall now read it with still greater interest, as I know you so highly approve and value the work. I believe it has been useful to many souls. You have, I doubt not, communications with some friends in London, who will have informed you of the deaths of several valued Christians. Lord Teignmouth, Mr. Wilberforce, and Mrs. H. More, are among the more recent ones. What a glorious, joyful meeting there will be in heaven! All those who have enjoyed Christian fellowship on earth shall be reunited. May we, my dear sir, who may never see each other again in this world, have the cheering hope of spending an eternity together.

"My husband begs to join in kindest regards to you; my father-in-law also; and we also desire your family circle to accept our best wishes.

"I am very truly and respectfully yours,

"MARY GRAY."

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## CHAPTER XIII.

### ELECTION TO THE DIOCESE OF ILLINOIS—FIRST JOURNEY THITHER —FAMILY CORRESPONDENCE.

UNDER a provisional canon of the General Convention, made to favor feeble dioceses in the far west, a few clergymen,

influenced by a true missionary spirit, had gone into the State of Illinois, formed several parishes, organized a diocese, and assembled a regular convention. Of this organization the writer knew nothing, till some time in the summer of 1835, when, on his farm in Michigan, he received a letter, from which the following is an extract:—

“Journal of the primary Convention of the Clergy and Laity of the Protestant Episcopal Church in the Diocese of Illinois, held in Peoria, on Monday, March the 9th, 1835. It was

“Resolved, *unanimously*, That this Convention do hereby appoint the Right Reverend Philander Chase, D. D., a Bishop of the Protestant Episcopal Church in the United States of America, to the Episcopate of Illinois; and that he be, and hereby is, invited to remove into this diocese, and to assume Episcopal jurisdiction in the same.

“On motion, it was further resolved, That a certified copy of the preceding resolution be communicated to Bishop Chase by the secretary of this Convention.”

This was destroyed by a fire, but the answer is here given:—

#### COPY OF A LETTER

*To the Rev. PALMER DYER, Secretary to the primary Convention of the Protestant Episcopal Church in the Diocese of Illinois.*

*“Gilead, (M. T.,) April 3d, 1835.*

“REVEREND AND VERY DEAR SIR:—

“I had the honor of receiving, a few days ago, your official letter of the 10th ult., covering an extract from the convention journal, which solicits my acceptance of an appointment, made by that body, of myself to the Episcopate of the Diocese of Illinois, and have had the same under very serious and devout consideration.

“As I had no agency, direct or indirect, in producing this important event, I cannot but regard it entirely providential; and as such, implying a command from the Great Head of the

Church to enter anew on the discharge of my Episcopal duties, so solemnly enjoined in my consecration, and lately so painfully, for conscience' sake, remitted. Like Peter, while humbly and with much toil providing food for an earthly subsistence, I feel myself addressed as he was addressed by the Great Shepherd of souls,—*If thou lovest me, 'feed my sheep, feed my lambs ;'* and although this command unto me, as unto him, is not accompanied with the assurance of any salary, yet faith in the divine promises should teach me, as it did him, to 'seek the flock rather than the fleece,' and with humble confidence to look to Him who feedeth the ravens in the wilderness, and if need be causeth the ravens to feed his servants who obey his voice and call upon Him.

"In accepting the appointment to the Episcopate of Illinois, I cannot refrain from mingling with a very deep sense I have of the honor they have done me, the melancholy reflection that the days of my strength and ability to bear the fatigues of planting churches in the new and pathless sections of our country, widely spread and illy provided with temporal comforts, *are forever past*. If, however, it be seen that my labors have not been in vain in the Lord, by their having left on my mind deeply imprinted, salutary lessons, and useful to my future spiritual charge; if by time and experience the *good God* hath mercifully taught me to rely more faithfully on *His* wisdom in discerning the spirits, whether they be of *Him*, and to make a better choice of instruments to promote His glory, and to implore more fervently and constantly the direction and assistance of the Holy Spirit in winning souls to Christ, by turning men from sin to holiness of life, the consoling truth may yet be verified, that God's strength is made perfect in our weakness, and the Messiah's kingdom is advanced even by the infirmities and frailties of his servants.

"I am not unmindful of the great utility there might be in my immediate removal to the scene of my future labors; but God, who hath seen fit to confine me here by so many fixtures and domestic duties, seems to order it otherwise, at least for a short time. The shortest period which I can at present assign for my necessary stay here in Gillead is one month; and even then I shall think it advisable that my family remain behind,

on the farm, till the end of the wheat harvest, and perhaps till autumn. Were it otherwise,—had I the means,—not a week would pass till we were all on our way to Peoria.

“That God may have you and all the reverend dear brethren of the clergy and laity in the Diocese of Illinois in his holy keeping, blessed with the rich blessings of the gospel of peace and love, is the constant prayer of,

“Rev. and very dear sir,

“Your faithful and affectionate pastor,

“PHILANDER CHASE.”

There was something so unexpected, and yet so solemn, in the reception of the above appointment, that the writer could not help feeling as if a Divine hand were laid upon him, and a voice from God were uttered in his ears, bidding him stand up and consider what was his bounden duty, and devoutly to pray for grace to perform it, lead him where it would. His consecration vows flashed upon him from his conscious memory, as a sunbeam from a perfect mirror; and although in the discharge of them his way in Ohio had been obstructed by the hands of wicked men, yet, now that the way was again open, his whole soul seemed filled with renewed resolution to enter on it, and continue to walk in it till life should end.

To this resolution his loved family cheerfully submitted, though in doing so they saw no prospect of an equivalent in comfort, or any species of worldly prosperity. “It is God’s will,” said the mother, “and where your father goes, there we all must go, for weal or woe.”

It was resolved to continue the farming operations in Michigan no longer than necessity should require. The family, nevertheless, should continue on the plantation, while the father should proceed immediately to take charge of his new diocese.

About this time, the Rev. Samuel Chase, having received holy orders from Bishop Griswold, of the Eastern Diocese, had just come to Gilead, and married the daughter of the writer’s favorite niece, Miss Sarah Russell. With a readiness of spirit truly becoming a minister of Christ did this gentleman receive the proposal to follow the writer into Illinois as a missionary of the cross. Some place, it was presumed, could



be found in which he might settle as a teacher of a school, as well as a preacher of the gospel; and, with this view, both he and his wife were to accompany the writer to Chicago, Peoria, Springfield, &c. A pair of fine horses, and the Quaker-wagon, were relied on as the means to take them thither. His course lay down the St. Joseph's, to the town of Niles, and thence to Michigan city, in the State of Indiana. At this latter place the writer preached the first sermon ever delivered there from an Episcopal minister. This was in a large school-house, well filled with attentive auditors. From Michigan city he proceeded with his precious charge, his niece and her husband, on the water's edge of the lake, to Chicago, then a newly built town, of a few houses and flourishing trade.

Peoria was the next place of stopping. Here he officiated, and, before leaving the place, he received the following letter from his wife, which he most readily inserts, as he will some succeeding ones forwarded to him on this journey and preserved in his portfolio, and not left at home, to be consumed by the conflagration of his house in Michigan, in the December of this year, as will be hereafter related. Besides, it is time that the reader were better acquainted with the moral qualities of one whom the writer avers to have been not only a "*help-mate*," but an *essential support* of him in all his labors. When God designs great things to come to pass, he gives the means of their accomplishment; and when he wills that great sufferings shall be mingled with labors, he alone provideth the consolations which can render them tolerable. Cut off from the approbation of the world, and that of the main body of the Church, by the wicked intrigues of his enemies, as has been related, the writer had the cheering comfort, not only of a good conscience, but that of all his family.

*"Gilead, Branch Co., Michigan, 16th of May, 1835.*

**"MY DEAR HUSBAND:—**

"Your two letters from *White Pigeon* and Niles, (received last Saturday,) made me quite happy. To-day, Henry, I trust, will bring us one dated Chicago, with the blessed assurance that you are well and happy. When we think of you, it is of an object always in motion, but the delightful certainty always accompanies it, that the *master moving Hand* that

impels to activity, guides to usefulness, and will not forsake *His* devoted servant.

"We never doubt a moment your prayers and kind solicitude for those left behind you, and trust you will be preserved from anxiety. It must be long between letters, as we send to the post-office [on the main road] but once a week. That you may be guided and protected in all your wanderings is the prayer of

"Your affectionate wife,  
"SOPHIA M. CHASE."

From Peoria the writer went to Springfield, where Mr. Samuel Chase had found an opening for a school. Here he officiated, and also at Jacksonville. While at the latter place, he wrote as follows:—

"MY DEAR WIFE:—

"I write this, not to tell you how I come on, but to answer your two good letters, the one of the 21st, the other a few days later.

"I am, with you, truly thankful to our Heavenly Father, that he hath been pleased to restore to health our loved daughter Mary. Oh that she also might see the hand of Divine mercy in this instance of goodness to her, and to her affectionate parents, and improve this dispensation to her spiritual benefit! How grateful would be my feelings if the dews of God's Holy Spirit would be shed, through every cloud of affliction, on her precious soul, that so her heart might be softened and refreshed more and more, until she come unto his everlasting kingdom!

"You say nothing of your *Sunday services* in my absence. I hope my advice is never neglected in the constant use of our pious liturgy, be there none other present but you and Mrs. Russell and the children. God will hear the cry of those who call upon him faithfully, whether there be many or few present. One comfort you and the children would have in this blessed word, viz., that your encouragement to attend on the worship of God is not mingled with motives of vanity or display, an alloy which frequently tarnishes the worship of God in *crowded* congregations.

"I had actually written the above paragraph just as our

dear Samuel opened the door of my room, with 'Letters—letters!' one from Sarah, now at Springfield; and one from *you*, dated May the 30th, in which how appropriate and mercifully providential are these words, which my eye eagerly caught on its face: 'You will be glad to hear we lead quiet and undisturbed lives; regular services, night and morning, and Sundays!'

"The other parts of this recent letter now occupy my fond attention. How delightfully does it picture to my mind's eye your peaceful state in Gilead!—the herds of innocent animals all around you; the corn all planted; the sweet garden which I toiled to arrange for your enjoyment, so flourishing; Mrs. R., our loved niece, and Mary, now recovered, and full of employment! How full your cup of earthly felicity! May it put you in mind of the peace of heaven, where our joys are permanent. Here, alas! how transient!

"I have great pleasure in stating to you the news received from Springfield. Dr. H. writes to Samuel that the number of names affixed to our parochial association has increased to forty, and some more are expected; also that the number of pupils engaged for Samuel to teach is now fifteen, and the full number of twenty may be relied on; so that his stay there this winter at least is pretty certain. May God grant all this for the good of his Church!

"Dr. H., in his letter, urges myself to return to Springfield, and not to continue my journey any further to the south this summer, on the ground that the cholera has broken out with renewed violence in Alton, the chief place whose interests call for my attention. I think that this providential occurrence may determine me to follow his advice. In this case, I shall be in Springfield next Tuesday evening, the time when the new parish of St. Paul's Church will meet to choose their wardens and vestry, and subscribe for the building of an Episcopal Church.

"I am glad to hear of the disposal of the stock so far as to enable me to draw for twenty dollars, which I have been obliged to borrow.

"How shall I get my dear children on the road of an education? Tell dear D. not to despair yet. I will do the best I can for him and the rest of the dear children.

"Samuel seems pleased with the prospects opening upon him at Springfield. His desire to be useful to the Church, and to exert himself for the independence of his family, is truly laudable."

Thus far the writer, when in Jacksonville, to his wife. On returning to Springfield, and while engaged in much duty there, the following letter was forwarded to him, after having been sent to many places:—

*"Gilead, Michigan Territory, June 3d, 1835.*

"MY DEAR HUSBAND:—

"Last night I received the enclosed, and fully according with the opinions of Mr. Dyer, that you ought to attend the sitting of the General Convention, I hasten to forward it. Your presence will, I have no doubt, remove any difficulty that may occur; and also enable you to do more in procuring assistance to carry on the work you have in hand, than all the letters that can be written. The expense must not be heeded at this time. It will in some way be made up to you. If I am rightly informed, the southern route appears so much easier for you, that I am not selfish enough to wish your return this way; though, as you know, ardently desirous to see you.

"The boys are very steady and industrious. Mr. Rimington is getting better; and I have engaged J. Mills for a month in harvest, at twelve dollars. As to the wagon, I suppose it might be sent back by September, free of expense. So, you see, I can clear difficulties. I regret we have not heard from you since yours from Chicago. But I trust many letters are on the way, and that God's blessing is with you. Mrs. Russell and the children all send love to you, Samuel and Sarah, as does your affectionate wife,  
S. M. CHASE."

The main argument contained in the above letter was good. There appeared an evident propriety, if not necessity, of attending the coming General Convention; and when the only obstacle, the want of money, was thus resolutely overcome, by the power of faith in his dear wife, a ready assent and determination to go on to the eastward were immediately

formed. But as to the route to be taken, the writer entirely differed from his wife. The southern had not the preference on many accounts; and if he took it, he seemed to foresee he should not behold his family for a long period. The reason of this remark will appear hereafter.

To return immediately to Gilead was the resolution, and the nearest way thither was the object of great solicitude. To go back by the way of Chicago, seemed too far inclining to the left; and, on inquiry, it was said persons had passed over the Wabash to Danville, and thence the road through La Fayette and Logansport to South Bend, on the St. Joseph's river; and thence up it and its branches to Gilead, to his dear family, seemed, as viewed on the map, quite short and easy. But, alas! it was found quite different on trial. And here, let all be warned not to trust too much to the map for the quality of roads, or even for their distance. Nothing is more deceptive. A whole life of trial cannot wear away the habit of diminishing distances and difficulties by dreaming over a map. As to points of compass, they may do; but all things else must be learned from actual survey and bitter experience.

The late rains had swollen the Sangamon river, so that the road across the bend of this stream, by the way of Decatur, was thought impassable. To go round the bend towards the south, was the only way left.

The 28th of June, 1835, is marked in the journal of the writer as a day to be remembered, being that on which he administered the Holy Communion for the first time in Springfield. His text was, "Christ, our Passover, is sacrificed for us; therefore let us keep the feast." There were ten communicants. Two of these he had the same morning baptized as adults, and four of whom he had confirmed.

In this duty, as well as in a long sermon and the whole service, he was left alone, Mr. S. Chase being indisposed; and in recording the events of the day, he wrote thus:—

"It is now half-past nine—just returned to my chamber; after performing evening service, and preaching a long sermon, I am quite exhausted. The congregation was respectable as to numbers, and very attentive."

## CHAPTER XIV.

RETURNS TO MICHIGAN—A LONELY AND PERILOUS JOURNEY—ATTENDS GENERAL CONVENTION, 1835—DIOCESE OF ILLINOIS RECEIVED INTO UNION WITH THE CHURCH IN GENERAL CONVENTION—EXTRACT FROM THE JOURNAL.

THE writer's journey from Springfield to his family in Michigan lay, as he has mentioned, to the northeast about 350 miles. The roads were bad by reason of the late rains; and although he had a strong wagon well covered, and stout horses, yet, considering the dangers before him, there was no period of his life in which, if he knew them, had he more reason to fear and dread the consequences of travelling *alone* across the wide and trackless prairies, and through the deep and muddy ponds and streams of what are called "*the headwaters of the Okaws.*" When reflecting on the temerity of this enterprise in his even then advanced period of life, he scarcely can refrain from shuddering at the perils he passed; and at the same time adoring the Divine goodness which kept him from imminent death.

The first few days after the commencement of this journey were marked, not only with the features above alluded to, but with those of the deepest sympathy with human distress, in the case of the *Cholera* in a family otherwise the most happy in the enjoyment of all rural blessings.

The writer did not leave Springfield on the 29th till the day was far advanced. He crossed the south fork of the Sangamon, and after riding twenty miles, stopped at a small open cabin.

30th.—He rode for breakfast to a Mr. Fletcher's; thence taking a circuitous route to avoid the waters of Sangamon main stream, he passed through wood and prairie lands with hardly a track to guide him, till he came to Robert Wilson's.

It was now 4 P. M., and being fatigued, and hearing that the next prairie was twenty-two miles through to the Danville road, the writer complied with the invitation of good Mr. Wilson to stay all night with him.

Here the record on the journal, from which the above *facts* are extracted, stops, and says no more for a day or two. The following, which is word for word as it stands in the journal, (always addressed to his wife,) describes what is alluded to above :

"2d July.—I am now in the house of Jacob Thomas, and the time of day is 10 o'clock, A. M.

"Yesterday was marked with some events which I wish to record, for reasons which will appear.

"I left Robert Wilson's, and set my face towards the north-east. The prairie was like a vast sea before me, and I had no path to guide me. Mr. W. had told me of one, but it was either too dim to be seen, or I had steered clear of it. Under this difficulty, I thought proper to bear towards the north, where, though out of my way, I found a house in the edge of a wood, the occupant of which told me how to gain my direction. This took me till between three and four in the afternoon. It was that house on the Danville road, mentioned by Robert Wilson, as coming from Decatur."

Here the writer cannot but stop at the recollection of the pleasure he experienced at the thought of his having now reached a road where human beings had travelled. Closing his eyes to every thing ahead, he reflected only on dangers past, and beheld the beautiful scene now before him. "O how much like the journey of life is this !" said he to himself.

"The house before me," the journal proceeds, "was beautifully situated among the trees on the edge of the prairie ; and what was peculiarly cheering, a limpid and flowing stream, with gently sloping banks and pebbly bottom, ran, in meandering directions, in sight of the house and its well-kept yard. As I came towards this rural dwelling, every thing seemed to interest me. A number of sheep and cattle, fat and thrifty, were round about and under the trees, unincumbered by underbrush, reminding me of dear Gilead. Some of the cows, and their young ones, were actually in the stream

itself, *ruminating*, [how significant this of holy reflections!] as they lashed the obtruding insects from their sides. As I passed into a large gate, and had a nearer view of the clean yard, the refreshing well, the numerous bee-hives, and flowery garden, (just over a fence,) surely, thought I, here dwelleth peace, if earthly comforts can afford it.

“ ‘Can you give my horses some food?’ said I, to a young man of a pleasant but very dejected countenance, who had just come from the house towards me. ‘We have no grain, but plenty of *Timothy-grass*.’ Saying this, he took the horses from my wagon, and led them directly to a parcel of that most delicious food newly mown. This done, the young man hastened back to the house. Following him, I saw the reason of his dejected countenance. His own brother lay on the bed in great distress; and no one could tell what was the cause, or what would be the issue of his complaint. He was the image of his brother, though he was pale, and had something like death in his countenance.

“ He looked eagerly up to me, as if to meet the eye of one who could give him help. Never before had I a similar wish to be a physician. I felt for his pulse, but found nothing but a cold, lifeless arm. I put my hand on his temples—the dew on his forehead was as the moisture of a cold rock. There was a beating in his head; but it seemed like the trembling efforts of convulsed nature, when the earthquake gives warning of its death-dealing ravages. I felt his feet—they were as if they had never had life in them.

“ The mother stood and saw me do all this, and then looked in my face. What pen can describe that look! Being directed, she flew to bring hot stones from the fire-place, to keep warmth in his cold limbs. Then she would go to his head, and see; and then, putting her face down beside her son’s, would clasp her hands, and tremble with her lips, which uttered not a word, while she raised her red and swollen eyes towards heaven. Then again she would fly to his feet, and arranging all things, would look to her son across the bed. Then would come to his head again, and putting her cheek on his, would call him by name in a low mother’s voice. I asked for something stimulating. She brought some opium,



and then some camphorated spirits, and red pepper. After a little time he seemed in less distress.

"I had fifteen miles to go that evening. I went to put my horses to the wagon. Whilst I was doing so the mother came out running to me, and said, 'Do you think it is the cholera?' I said, 'I fear it is.' Then she ran back again, saying, 'Don't go till you have seen him again.' So I went in again, and said to the young man what I thought it right and proper to say to a poor, suffering, dying youth. He then seemed to fall into a sleep: perhaps it was the sleep of death. [The writer heard afterwards that he died.]

"Two men came along the Danville road while I was here, and I knew of no other company to go with me across the fifteen-mile prairie. If I let them get ahead I should be obliged to pass this dangerous and devious road *alone*. *They* would not come into the house, so I was obliged to go with them. I looked on the dying son, and then on the agonized mother. How could I refrain from prayer and blessing! Then I was obliged to go—to go.

"*Danville, Ill., July 3d.*—While I was finishing the above sentence, my company cried out, 'All is ready—on, on.' So that once more I have to talk, and tell the story left half told, now that I have a moment left me.

"I commence where I left telling you of the events of the first of July—now, day before yesterday.

"The wide fifteen-mile prairie was before us. The path led through a region where are the head waters of the Okawa, which runs into the Kaskaskia—or rather is the old name of that whole river. The rains had raised the ponds on the prairie to an unusual height. This, with the mud below, and the entangling weeds and grass, as the horses literally jumped, pulling the wagon through these, was quite appalling to an aged driver. My two accompanying travellers on horseback preceded me every time we crossed one of these, but once, when they refused to go ahead, and at that time my horses did their best, and succeeded in bringing me through safe. The horsemen followed.

"The road thence to the timber was dry: I need not say that we almost literally flew over it. Our troubles did but

commence when we entered the woods. Then and there was presented the Okaws itself, rolling its dark and muddy waters, not through open grounds, but through the trees and entangling underwood. What seemed most discouraging was, that the old path down to the water's edge was obstructed by a recently upturned tree. Nothing, therefore, was left but to plunge into the stream, disregarding the road below, and take our course over an untried ground, and through the trees and underbrush. The two men went on before, and were soon hidden from the view by intervening trees and limbs. When they reached the opposite shore, they cried aloud with their voice, bidding me follow where they had passed; but where this was I knew not, except by the sound of their cry. Plunging in, '*Nell*,' our favorite mare, performed her part to admiration—'*Sol*' sunk in the deep mud below, and reeled against the wagon-tongue; *Nell* stood up against the weight, and giving a mighty pull, brought her companion up again upon his legs. In the mean while the water was nearly coming into the carriage, threatening to float it down with the mighty current. Yet it pleased God to preserve me. The horses were strengthened to raise the wagon from one, and then another, and then a similar difficulty, till the men were discoverable through the thick wood, standing on the opposite shore. They beckoned with their hands, (for the flouncing of the horses through the waters drowned their voices,) where I should turn and reach the bank on which they stood. As the horses jumped up, the fixtures of the double-trees end gave way. *Nell* was upon the bank triumphing in her fruitless leap, while *Sol*, the wagon, and myself, were left below the bank flouncing in the water.

"In this difficulty I found the two men of great assistance. With a narrow, long, and strong thong, cut from the belt of leather which I carried with me, another fixture was made for the double-trees end, and the wagon, by the never-tiring strength of our faithful *Nell*, was drawn and raised on the high and firm bank! My joy at this was unspeakable.

"A few furlongs brought us to Dorn's lone tavern-house, the only one in the distance of thirty-two miles. Fifteen of this distance we had passed since the melancholy sight of the

dying son, and agonized mother, at Piatt's. The Holy Scriptures were read, the prayers and thanksgivings offered, when I betook myself to sleep in the humble cabin of Mr. Dorn's—which proved as sweet as in a palace.

"At sunrise we again set off, and riding seventeen miles over a wide-spread prairie, sometimes no grove in sight, we came to Jacob Thomas's; where we breakfasted, and where I wrote a portion of this journal.

"From Jacob Thomas's to this place, Danville, is twenty-six miles, and this added to seventeen, makes forty-three miles' ride yesterday. The sun being yet an hour high, notice was given out for divine service, and a sermon. The house was full, and the people very attentive.

"3d July, 10 A. M.—Set off for Williams-Port. Rode by Dr. Wood's, through the prairies and thick timber; roads bad—had not been repaired since the rains—twenty-six miles, arrived at Hamison's Inn. Horses well fed; myself slept well.

"4th July.—Crossed the Wabash; fine stream—good banks—breakfasted at Attica. Only two miles from the ferry got my horses shod; rode towards the northeast, through the prairie, twenty-six miles to La Fayette—roads thronged with 4th of July people. Put up at Smith's stage-house. Many persons called to see me, desiring me to preach on the morrow—agreed.

"5th—Sunday. At eleven A. M. and at 4 P. M. read prayers and preached. At noon, visited two sick persons. At night, much fatigued, went to rest early.

"6th—At 6 A. M., set off for Logansport. Crossed in a scow-boat the Wabash river, six miles from La Fayette. The Tippecanoe battle-ground is six miles from the same. Tippecanoe River is eight miles from La Fayette—stream broad and rapid, deep and clear. Roads tolerably good, till twenty miles from La Fayette, then very bad all the way to Logansport.

"I was alone, till I came to Philips's, where a young man on horseback overtook me. His name was Maxwell, who seemed *providentially* sent to guide me in the night through the dark woods—deep, muddy, rooty, and stumpy roads, ten miles to Logansport! For this I am truly thankful, but not for taking me to Mr. W.'s tavern, who appears to be any thing

but a Christian—a Universalist, Deist, a lover of strong drink, and hater of all endeavors to spread the gospel."

Thus far the writer's journal.

The next day the writer turned his course almost northward, towards the South Bend of the St. Joseph's river. The roads were newly laid out, and not much wrought, and in many places not bridged either as to the bogs or sloughs.

Being alone, he had too much to do in feeding his horses, and refreshing his fatigued limbs, to keep a journal.

The *Kankakee* rises in the country through which we pass from Logansport to South Bend. This fact, to an unexperienced traveller, will account for much bad road. The writer has a recollection of this, but nothing is so vivid on his mind as the remembrance of the pleasure of once more beholding the St. Joseph's river—on the waters of which, some seventy or eighty miles above, his family resided. No time was lost in reaching them. All were well, and full of employ; the haying and the harvest had required all their time and strength. Now, to prepare the writer for his journey to the East, that he might attend the General Convention, in Philadelphia, was their chief and only duty. For this, Gilead was a busy scene for two days. All the letters which the writer wrote, descriptive of this journey to the East, being sent to Gilead, were destroyed by the fire.\*

The following record appears on the face of the journal of the General Convention of 1835: (page 91, H. B.)

"The Committee to whom was referred the documents from the Convention of the Church of Illinois, together with the request of its delegates that the said Church may be received into union with the General Convention, beg leave

\* While in Philadelphia, the following appeared in the public prints:—

"A gentleman recently called on Bishop Chase, at his Philadelphia home, in the house of Paul Beck, Esq., and on being requested to send up his name, replied: 'The name is of no consequence; I only wish to see Bishop Chase.' When the latter came down, the gentleman put a note into his hand and disappeared. It contained these words: 'From a friend to Bishop Chase, and for his benefit,' enclosing also a bank note for ONE HUNDRED DOLLARS.

"We do not know whom we have to thank; but we are forcibly reminded of the Turkish proverb — 'Do good, and throw it into the sea; if the *fishes* do not know it, God will.'"

respectfully to present the following report:—The Committee have examined the Constitution and Canons adopted by the Convention, and find them to be not inconsistent with those of the General Convention. The Church of Illinois presents herself for admission into union with the General Convention, with a Bishop at her head. By recurring to the Journal, there appears to be some circumstances in regard to his appointment which may be thought not entirely in consonance with the regulations of the Church, yet the Committee do not deem them of such vital importance as to invalidate his election, and the Committee feel disposed to regard them with the more indulgence, as the case was unprovided for by the canons of the Church. As there is no probability that a similar case can occur hereafter, in which they may be adduced as a precedent, and as there are other especial considerations which render it desirable that the measures of the Convention of Illinois should be consummated by the action of the General Convention, the Committee therefore recommend the adoption of the following resolution:

*“Resolved*, That the Church of Illinois, under the Episcopal superintendence of the Rt. Rev. Philander Chase, D. D., be, and hereby is, received and acknowledged as a diocese, in union with the General Convention of the Protestant Episcopal Church of the United States.

“All which is respectfully submitted.

“THOMAS C. BROWNELL,

“BENJAMIN T. ONDERDONK,

“WILLIAM MEADE.

“Report adopted and concurred in by H. B.”

The Committee on the state of the Church thus speaks of Illinois:—“It is but little more than two years since the introduction of the worship and ordinances of our Church into this state, and it is less than one year since there was only a solitary clergyman in the whole of this extensive and inviting field. Six churches have been organized in some of the most important towns in the state.

“The clergy of the diocese consist of the Bishop, four Presbyters, and two Deacons. Communicants in four par-

ishes, 39; baptisms, 2 adults, 14 infants; confirmations, 13; Sunday-school scholars in three parishes, 58; marriages, 3; burials, 5.

"But one house of worship has been completed in the diocese. The good hand of God hath been manifest in effecting thus early the formation of this diocese upon the very frontiers of the far west, and in securing to it at the commencement of its existence the invaluable blessing of Episcopal supervision. Clergymen only are wanting, to gather the people into congregations, and to extend throughout the prairie state, by the blessing of God, the reign of apostolic truth and order."

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## CHAPTER XV.

### VOYAGE TO ENGLAND—RECEPTION AND CORRESPONDENCE.

IN the General Convention which met in Philadelphia in September, 1835, the writer had been confirmed in his appointment to the Episcopate of Illinois; but there was no salary attached to his appointment; no home for the Bishop; nor parish to receive him and maintain him for his parochial services; no school of the prophets founded, or even proposed to be founded, and patronized in his new diocese. He saw the new Missionary Bishop of the west appointed, with an ample salary, to organize dioceses in the Mississippi valley. But for the Bishop of Illinois, equally waste, there was no provision made. But one church in the whole diocese, (that at Jacksonville,) and only three or four clergymen, and two of them on the wing, with no permanent support to detain them.

What hope, then, was there to cheer the writer in his return to his wilderness Diocese of Illinois? His best days had been spent in another diocese, once most beloved. His meridian strength had been exhausted on other fields, till they were white unto harvest, and others were reaping where he had sown. He had now become too old and unwieldy to

travel on horseback through the wide prairies, and over the unbridged sloughs, as he had done in Ohio, through mud and beech-roots. The necessity inevitably followed; this work must be done by others. And whence could these be obtained in sufficient numbers to the vast demand, but from sons of the soil? and how could these be duly prepared but in a well-founded, and well-arranged, and liberally-supported school, as had been founded on Gambier hill, in Ohio? And who were to commence this? Would the Churchmen, *high or low*, of America, do this? Would either or both of these classes give the first thousand dollars for the founding of a religious college in Illinois? Who that knew of the then state of things would have dreamed of a thing so improbable?

To England, then, the eye of hope was as naturally and as necessarily raised for Illinois as it had been, in 1823, for Ohio. And though the prospect of success had a shade over it, spread "unexpectedly" by the intervention of *another*, who "went thither," he said, "to correct false impressions," yet the one motto triumphed,—"*Jehovah Jireh*"—"God will provide." His treasury is never exhausted, and will pour forth its treasures to all who obey his will.

Before sailing for England a second time, who can blame the writer for visiting his former and much-beloved parish in Hartford, Connecticut? Their sympathy and effective influence had never failed him when attacked by insidious foes in obtaining his consecration, or in his more recent opposition when on his first visit to the parent Church in England. Before his embarkation, therefore, he went to Hartford, and once more preached and broke the bread of life to them.

When leaving them, they presented the following testimony of their continued regards;—and the same claims a place here in this memoir.

*"To the Right Rev. Philander Chase, D. D., Bishop of the Diocese of Illinois.*

**"RIGHT REVEREND AND DEAR SIR :—**

**"Those members of the parish of Christ's Church in the city of Hartford, who were also its members when, nineteen years since, you resigned its rectorship, for more honorable,**

but much more painful labors, have rejoiced to see your face once more, and to receive again the bread of life at your hands. We have always retained, with veneration and affection, the remembrance of your character and efforts as a faithful shepherd, and the founder, under God, of our prosperity as a parish, and we have heard, with lively and increasing interest, of your toils, your sacrifices, your trials, and your success. With the same, or with increasing interest, we have now received from your own lips the information of your design to visit again the land and Church whose sympathy you have already proved, and to do for Illinois what you have already so successfully accomplished for Ohio. If, at the moment when you are embarking in such an enterprise, or hereafter, when the difficulties of its prosecution may at any time overcloud your mind, the expression of our warm affection can lighten a single care, by assuring you of the gratitude with which others, like us, will yet rise up in the distant west, to call you blessed, we would wish to express that affection in language most fervent, because most true. If, in the land to which you go, it should ever happen that words like these, from those who long since received from you the truth as it is in Jesus, and whose regard no subsequent events have tended to alienate, should serve to commend yourself, or the cause to which you are devoted, to any friends of the Church to which we bless God we belong, it would add exceedingly to the pleasure with which we now assure you, personally, of our constant respect for your energetic labors through the whole period of your useful ministry; of our unimpaired love for those excellences of character, the fruits of which we still feel among ourselves; and of our desire and prayer that you may be preserved, protected, and blessed, till, in your latest age, the wilderness and the solitary place shall once more be glad around you.

"WM. W. TUDOR,  
"MILES A. TUTTLE,  
"G. A. STEDMAN,  
"CH. H. NORTHAM,  
"J. W. BULL,  
"ROSWELL B. WARD,

WM. A. WARD,  
C. H. SIGOURNEY,  
SAMUEL TUDOR,  
SAM'L TUTTLE,  
GRIFFIN STEDMAN,  
DENISON MORGAN,



|                      |                    |
|----------------------|--------------------|
| "NATHAN MORGAN,      | CYPRIAN NICHOLS,   |
| "ZEPHANIAH PRESTON,  | CHARLES SIGOURNEY, |
| "SIMEON GRISWOLD,    | CHARLES BRAINARD,  |
| "GEO. BEACH,         | JEREMY HOADLEY,    |
| "JAS. KILLAM,        | TIMOTHY HATCH,     |
| "WILLIAM T. LEE,     | JAMES WARD,        |
| "WILLIAM H. HOADLEY, | WM. H. IMLAY,      |
| "SAM'L LEDLIE,       | GEO. SUMNER,       |
| "JNO. MORGAN,        | LEMUEL HUMPHREY,   |
| "THO'S LLOYD,        | ASAHEL SAUNDERS,   |
| "J. M. GOODWIN,      | JAMES A. CANFIELD, |
| "ASA FARWELL,        | THOMAS D. GORDON.  |

"Hartford, Conn., September, 1835."

On the first day of October, A. D. 1835, the writer embarked in the good packet ship *St. James*, Capt. Seabur. His fellow-passengers, with whom he became acquainted, were Mr. and Mrs. Anson Ralston, of London; Mr. Brimmer and his two sisters, of Boston, U. S.; Governor Simpson, of Hudson Bay Co.; Mr. Keith, agent for do.; Mr. Stoddard, an American merchant residing in London; Mr. Keep, an English gentleman residing in New York. With all these he became acquainted, and received from them great kindness and many civilities.

On the 5th, the ship escaped the most imminent danger of being burned by the sudden ignition of matches in the mate's bed-room. At midnight the terrific cry of "Fire! fire!" "water! water!" to extinguish it, was made. The mate's room, the inside of it, was burned to coals,—the bed and bedding were consumed, and himself was near losing his life, before it could be extinguished. Had it continued five minutes longer unsubdued, the condition of the ship and crew would have been most dreadful; for who can bear the thoughts of perishing at sea by fire? 'Tis God alone that saves; and He alone deserves the praise.

In passing the misty banks of Newfoundland, the writer made the following record on his journal:—

"The sun rises in great splendor, triumphing over the surrounding mists; even so doth our holy faith rise and shine on

erring man, in passing the misty ways of life. By faith in Jesus Christ, who is 'our Sun and Shield,' darkness is dispelled, and doubts flee away;—even so may it be with me in this my voyage to my friends in England."

But the prospect before him was not the only thing which occupied his thoughts. What he had left behind clung closely to his aching heart. In a letter to his wife, under date of the 8th October, he wrote the following:—

"I can no longer suppress my feelings of tender remembrance of my family at Gilead. I am writing to you as if I had committed no fault in leaving you to undergo another of the cold winters of Michigan, without society and in the want of many comforts. Have I done right in so doing without consulting you? My eyes fill with tears at this startling question. From the view of this subject now before me, what course should I take were I now in New York? Perhaps the same that I have taken. The wants of the far west, the suffering state of the settlers in Illinois, and the dangers from popery—all, all would constrain me to try to do something before I die; and how that something can be effected without going to see my friends in England, I cannot see. God will take care of you, and all in Gilead."

From the 8th to the 12th the record is "Fair weather and fine winds;" and the same mercy continuing, on the 13th is the following reflection:—

"How good is that kind Providence, who thus orders things for our benefit! and how thankful should we be in receiving his mercies! Instead of restraining the expressions of our gratitude, for fear something may occur of a contrary character to damp our joys, we should consider that the prolongation and reiteration of God's mercies may depend on that very acknowledgment of our sense of our grateful reliance on him which our exultations imply. How common is it to hear the following expression of cold caution:—'Don't be so elated—you do not know what may happen. The wind which blows

now so favorably may soon change; and the sun which now shines so pleasantly may anon be overclouded with portentous storms.' True, very true; but this reverse will not be the necessary consequence of our grateful acknowledgments of present mercies. If we know and feel from whence our mercies come, and return our thanks to Him who alone is the author of them, we have the promise in our favor for further blessings. 'To him that hath shall be given, and he shall have abundance.'"

The next letter of the writer is dated at Portsmouth, England, the 20th day of October, 1835, nearly twelve years after his first arrival in that same country at Liverpool, in pursuit of the same blessing for Ohio which he now was seeking for Illinois—means to found a college of sacred learning for the education of ministers of the Gospel.

Going on shore, while yet on board, his fellow-passengers, the persons just named, presented him with a purse of forty-five pounds. In recording this there are the following words: "This donation to me was made for the benevolent object I have in view. It was all done before I knew a word of it, and communicated to me in the most delicate and friendly manner. It is more than could reasonably be expected, strangers as they are all to me except Mr. and Mrs. Ralston. But God is good, though I am quite unworthy; and verily do I believe he will continue to bless me through Jesus Christ our Lord."

It is seventy miles from Portsmouth to London. In riding this distance the writer was most affectionately invited to take a seat in a post-chaise with Mr. and Mrs. Ralston. The outside was preferred by Mr. R. and the writer, while Mrs. Ralston, being indisposed and requiring room to repose, occupied the inside of the chaise. The rate of speed was from eight to ten miles the hour. The roads were excellent, like the smooth floor of a house. The villas, villages, and towns passed were frequent, and the country except the downs was most beautiful; all things evincing great prosperity and comfort.

It was six at night on the 23d day of October, 1835, when this company of three persons arrived at No. 50 Harley street,

London, the residence of Mr. and Mrs. Timothy Wiggin, the worthy parents of Mrs. Ralston, and in whose praise so many things have been said by the writer when treating of his first visit to England. They *then* lived in Manchester. They had been moved to London for several years, and now welcomed an old friend as none but real friends are wont to do.

In closing his remarks on what had passed, the writer expressed himself thus at the end of his letter to his wife: "Dinner at seven; after which had a long conversation with Mr. Wiggin about Illinois affairs. He approved of all I have done. Mr. Ralston's brother called in. This finishes my account of to-day, except to express my deep sense of gratitude to Him who alone is the author of all the many and great mercies which I have thus far received. Blessing and honor, and power and majesty, and dominion belong unto God, and to him only, through Jesus Christ our Lord."

The writer is now once more in *England*, that dear land of piety and charity, where, twelve years ago, he had received so many favors. He looked around for his friends and warm supporters. But alas! many of them could no more be seen. George W. Marriott, Esq., of Queen's square, who so kindly had sought him out in No. 10 Featherstone buildings, had died and was sleeping by the church of good Mr. Bowdler, with this Christian inscription on his tomb: "*Blessed* are the dead that die in the Lord." Lord Gambier had left Iver Grove, near Uxbridge, and gone to another and a better world. That heavenly-minded prelate, Bishop Burgess, once of St. David's, and then of Sarum, who so sweetly smiled on the writer when the whole nation was frowning by reason of false reports, was now no more to be seen.

Not meeting with this most learned and best of men, and warmest friend, was a heavy blow to one who needed a pillar to rest on now more than ever in his life; for there was something in the character of this most estimable prelate that united innocence with discernment, and fearlessness with most perfect suavity. Surely the writer found it so when the Bishop of St. David's, Dr. Burgess, was the only prelate who stepped forward to speak in favor of the writer amid the obloquy which was heaped upon him from New York. He did

this to the Bishop of Durham, saying that "if Bishop Chase were condemned for endeavoring to found a theological seminary in Ohio, he himself must be equally censured for founding one in Wales." For this honorable and timely defence of an injured man, the then senior Bishop [Barrington] on the British Bench honored his former Chaplain, the Bishop of St. David's, and bade him invite the Ohio Bishop to his house, there to give proof of his patronage.

But on the second visit of the writer to England, both these estimable friends had passed away; the Bishop of Durham to his high reward, and Dr. Burgess to a state of inability and suffering that forbade all useful intercourse.

But though God had taken to himself these, and many others of his valuable supporters, yet he had left those whom the writer greatly loved and esteemed. Among these were good Mr. Pratt, the Rev. Secretary of the Church Missionary Society, the Rev. Mr. Wilks, the editor of the *Christian Observer*, and the Rev. Thomas Hartwell Horne, the learned author of the "Introduction to the Critical Study of the Holy Scriptures." All these were glad to see the writer, but told him that the harvest had been reaped by another; that they had given a second time to Ohio, not expecting to patronize another institution in Illinois. "Had we known," said one of these gentlemen to a friend, "that Bishop Chase was coming to England, we'd have been prepared for him. As it is, he must take what little we can do." Good Lord Bexley said, "I give you *fifty pounds, Bishop Chase, but with no expectation you will ever be able to accomplish what you propose, the founding of a second college in the Mississippi valley.* But I give it you as a testimony of my respect for you personally, and of my admiration of your zeal."

It was under such a cloud, and surrounded with such circumstances of discouragement, that the writer commenced his first efforts to open a subscription in England for Illinois. Nothing sustained him to pursue his resolution but a deep sense of duty and a firm reliance on the divine promise. "Jehovah Jireh" was written where all besides was blank. God's hand, though invisible, seemed to support him. It was *felt*, though not *seen*.

Under date of the 23d of October, 1835, in a letter to his wife, the writer says: "I found the Rev. Thomas H. Horne at the British Museum, where he is engaged in a work suited to his preëminent talents, that of arranging and bringing into proper view the immense library of rare books belonging to this stupendous institution. He kindly took me into a separate room and heard an epitome of my story; and seldom have I witnessed more zealous sympathy than in him. He has just finished correcting for the press the fifth edition of his little book entitled 'A Protestant Memorial for the Commemoration, on the 4th day of October, 1835, of the Third Centenary of the Reformation, and the publication of the first entire copy of the Protestant English version of the Holy Bible, 1535.' Never was a book better received of this kind, or had a greater run. Much good is done by it to the Protestant cause, and may God give it speed so to do more and more."

*25th. Sunday.* The writer attended the nearest church to 50 Harley street, the Rev. Dr. Jenkins, pastor. The holy sacrament of the Lord's Supper was administered to about one hundred communicants. Before retiring to rest in his chamber, he made the following reflections, at the end of a letter:—

"Thus the day is past, perhaps with as much spiritual satisfaction as I have tasted in sacred duties in any day since I left home. Being a perfect stranger in the church, I have had the blessed opportunity to enjoy the luxury of mingling quiet reflection with public duty. Beholding others perform the sacred function, and myself the recipient instead of the active minister, my soul had the free exercise of its intuitive powers to look within and gratefully to entertain the rich gifts of God's Blessed Spirit, in bringing to full remembrance the inestimable benefits of redeeming love, and in realizing an humble and holy consciousness that the atonement made on the Cross, and now commemorated, was by faith applied."

On the 26th of October, half past nine in the morning, the writer received a letter from the Rt. Hon. Lord Kenyon, from which, by permission, he makes a few extracts:—

"Gredington, Oct. 23d, 1835.

"MY DEAREST BISHOP:—

"I have returned this day here, from a visit to Peel Hall to my venerable aunt, now ninety-one. I shall indeed rejoice again to shake hands with you, my beloved friend. On your last visit to England I was disappointed of seeing you here, and now will hope for that gratification, if it suit with your convenience. Good Lady Rosse, still benevolent as ever, will, I am sure, rejoice to see you, as also will my excellent friend, Lord Bexley. I am sure the Archbishop of Canterbury and the Bishop of London will show you every kindness and respect in whatever they may be able to do for you.

"Ever, my dearest Bishop,

"Your very affectionate friend,

"KENYON."

Encouraged by the foregoing cheering note from Lord K., the writer immediately wrote to the excellent lady alluded to.

"*The Right Hon. Lady Countess Dowager of Rosse.*

"VERY DEAR LADY:—

"Few things could give me more pleasure than the reception of a letter from the Rt. Hon. Lord Kenyon, this day; by which I am assured that your Ladyship is well. By a similar letter, received in America a few months before I left there for England, I learned with great satisfaction that your Ladyship had made some kind inquiries concerning me. The object of this letter is to express my grateful sentiments for such signal favor; and to assure your Ladyship of my constant prayers for divine blessings on the evening of your very benevolent life.

"Soon after my appointment to the Episcopate of Illinois, I had the boldness, encouraged by your Ladyship's former goodness to me, to write to you a letter. As I sent it with a parcel containing a map, I fear it never reached its destination. I need not say what happiness it would give me to be allowed the honor of waiting in person on your Ladyship, and of communicating many things concerning the interests of our Protestant Apostolic Church in the far west of America. I spent

the greater part of last summer in traversing that portion of this vast region which God hath assigned to my charge, and my heart sank within me at the consciousness of my own unpreparedness for the work before me. Had I a school of sacred learning, to prepare persons for holy orders on the spot where they are to meet the foe in contending for the primitive faith and establishing Protestant churches while the country is fast being populated—could this school of the prophets be endowed with funds for maintaining learned professors capable of defending the truth, and grappling with an impious foe, before he had sown broad-cast his seeds of idolatry and sin, the cause of our primitive Church, bearing the gospel of salvation, would triumph.

"We trust we have the faith, and are not wanting in Christian zeal. We are deficient only in the pecuniary means. Standing alone on the vast prairies of my diocese, all my efforts to plant and nourish the vineyard of God must be, and will be to human view, in vain, unless assisted to found a Christian college.

"These facts and truths have brought me again to England, and to whom should I communicate my wants and my woes first and foremost, but to your Ladyship? God hath a greater work for me to do than to remain in Ohio. Let others repose in beds that, under God, I have made. I had rather be up and doing, and marching forward in the path of painful duty, till the very Mississippi, the father of rivers, stops my course.

I am your Ladyship's

"Most faithful friend,

"And obedient servant,

"PHILANDER CHASE, *Bishop of Illinois.*

"No. 50 Harley Street, London, }  
26th Oct., 1835."

The reader of these memoirs is already well acquainted with the dear Marriott family, of Queen's square, London, George W. and S. A. Marriott. The former God has taken to himself, but the latter, that accomplished and truly Christian lady, he found still alive.

The writer supposed this lady to reside in Devonshire, as



she went thither on leaving Queen's square, London, and accordingly addressed her at Exeter soon after his arrival in England. She had, however, moved to Leicestershire, whither the letter was forwarded to her, and brought in return a most hearty welcome, and adds,

"What real pleasure it would give me to see you again, I am sure I need not say. It is one I little thought to have had again. I am, and ever must be, deeply interested in the prosperity of our Church in your country, and heartily wish your indefatigable zeal and perseverance may be successful."

From Bishop Ward, of Sodor and Man, the writer received a most affectionate letter, dated

*"Bishop's Court, Isle of Man, Oct. 27, 1835.*

**"MY VERY DEAR BROTHER:—**

"You, dear indefatigable apostle of the new world! are you again arrived in our ultima thule? fighting your way to the heavenly Canaan under the banner of the cross? You add territory to territory in your victorious march from the Alleghany mountains to the Mississippi. Unlike the conquerors of the earth, spreading terror and desolation, you are promoting peace upon earth and bringing good will toward men. I will forthwith announce your arrival to Lady Rosse. My Mary will now change her name from Mary Ohio to Mary Illinois. She is with Lord and Lady Ripon, at Tunbridge Wells, where I am sure she will be glad and surprised to hear from you, if you can find time to write her. My Charlotte has gone to heaven. If she had remained here on earth she would have been overjoyed to see you. We shall all be most happy to receive you at Bishop's Court, if you will condescend to visit the Isle of Man.

"My Archdeacon is in England. I will desire him to call upon you, that you may send me a number of your appeals. I shall hope to hear from you from time to time.

"Ever your faithful and affectionate brother,

**"W. SODOR AND MAN."**

## JOURNAL.

"Oct. 31. In a letter from the Earl of Ripon, Mr. Wiggin received this day an enclosure or short letter from Mary Caroline Ward, (once Mary Ohio.) It is full of the tenderest expressions and most solicitous inquiries. I would copy it for your inspection, but it is too late—I must go to sleep.

"Nov. 1. *Sunday night, eleven o'clock.* Never have I passed a more agreeable and I think a more religiously edifying day. I have heard the Rev. and the very learned and pious Thomas Hartwell Horne preach two sermons, and received the holy sacrament at his hands. I have enjoyed myself exceedingly well in his society. He has given his approbation to my intended publication, and himself written its closing summary.

"By-the-bye, the Lord Mayor came into the vestry, and invited me to dine with him next Tuesday at six o'clock. Mrs. Horne takes great interest in my affairs.

"Nov. 3. *London.* I called yesterday on my old and dear friend, the Rev. Josiah Pratt, whom I found in good spirits. He had written a well-digested article, and got it inserted in the Church Missionary Register, concerning my arrival and object in coming to England. Something similar to this the Rev. Mr. Wilks has caused to be printed in the Christian Observer.

"This to open the business. The larger affair, for which I furnished materials as I told you I was doing, will come out soon. 'In the mean time,' said Mr. Pratt, 'you may go to work, and I will give you five pounds.' All this is much more expeditious than I expected.

"Dined with the Lord Mayor—kindly treated. Everything very plain; viands, mutton, venison and game about as good as we have on our table in Gilead, in America. Lady Mayoress dressed in black—spoke to me of many things. When I asked her of the characters of their majesties, her king and queen, she answered with much prudence and loyalty, emphasizing where she touched on the queen's known and exemplary piety. She believed the queen (Adelaide) was pious herself, and had manifested great desire to promote

piety among her subjects. Of his majesty she observed, that he had given evidence of his desire to promote the true interests of his crown and people, to the satisfaction of all true friends of the British constitution and laws.

"Mr. Wiggin sending his carriage, I rode home precisely at ten—where, with the dear Harley-street family, the evening was closed with prayer."

"London, Nov. 4th, 1835.

"MY DEAR WIFE:—

"I begin a new sheet with good news. The excellent Lady Rosse has this moment sent me the following letter, inclosing two hundred and sixty pounds sterling.

"Hans Hall, Coles Hill, Warwickshire.

"The dowager Lady Rosse sends her best respects to the Rt. Rev. Bishop Chase, with many thanks for his kind letter. She would be glad to see him if as well as when he was last in England; but old age and much sickness prevent her from giving him the trouble to come to her present residence, as she keeps her bed till six or seven in the evenings.

"Lady Rosse sent one hundred pounds last February to Lord Kenyon for the good Bishop, knowing no other way to convey it to him. She grieves to find he has had so many sorrows and disappointments; but he is blessed in good children, and she hopes, with their dutiful help, the Lord will enable him to fulfil the task he has set before him, and give him strength equal to his trials.

"The claims of Ireland, from the persecution of the Protestant clergy there, both by frequent assassinations and withholding their tithes, starving them and their families, has taken all Lady Rosse's means of serving the good Bishop Chase as he deserves; but two hundred and sixty pounds shall accompany this letter, which she can hardly write, at eighty years, being very weak; and must run into debt with the banker for even this. Rents will, however, come in, and more can be sent hereafter.

"Her best wishes will attend the good Bishop Chase, and all his worthy family. Lady Rosse forgot to thank the Bishop for his former letter and the map.'"

The writer was alone when the foregoing letter was brought to him in his chamber at Mr. Wiggin's, 50 Harley street. In noting the contents and the inclosure of two hundred and sixty pounds, his mind was deeply impressed with the consciousness that the gift was from God, to cheer his drooping spirits and encourage him to proceed. The good Mrs. Wiggin, coming into the room and seeing the letter full of bank bills, and considering the whole matter as from the Lord, began to speak, but was stopped by a flood of joyful tears. "Sure God will always provide for you," she said; "never doubt of his promise hereafter."

The writer would here insert his answer to her Ladyship for this munificent present, but a consciousness of its want of *merit* forbids.

Besides the two hundred and sixty pounds above mentioned, Lady Rosse had sent one hundred pounds to Lord Kenyon, to forward to him, before she knew of his arrival in England. This appears from the following extract of the writer's answer to her Ladyship:—

"How cheered am I by this present! especially at this time of great anxiety in the commencement of another great work for the glory of God and the good of his Apostolic Church! Lord Kenyon, doubtless, designs to make me still more happy by presenting me with the one hundred pounds which your Ladyship mentions having sent to him for me, when I shall have the honor of seeing him, as I long to do shortly. His Lordship's letter to me since in England is of the most cheering and affectionate character, and mentions your Ladyship with great respect."

The Rev. Mr. Richmond, of New York, had honored the writer by giving him, at parting from that city, a letter of introduction to the Rev. Wm. Dodsworth, of York Terrace, London. That worthy gentleman called, and invited the writer to dine with him on the fifth of November, and in so doing, and in subsequent intercourse with him and his family, the writer received such Christian civilities as will never be forgotten.

Lady Buller, the mother of Sir Charles and Edward B., is  
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also the mother of Mrs. Dodsworth, and more excellent and amiable persons the writer has seldom seen.

But the pleasure of personal intercourse, however refined and exquisite it may be found, was not the primary object in visiting dear old England. The heavy load of *duty* hung on the conscience of the writer, to build up the kingdom of God, uncontaminated with the errors of Rome or Geneva, in the far west of America, was felt at every step he took, and gave emphasis to every letter he wrote while in this second visit to the land of his forefathers. The next day after dining with Mr. D., the writer received a letter from the Right Hon. Lord Bexley, from which the following are extracts:—

“MY DEAR SIR:—

*“Bath, Nov. 5th, 1835.*

“It gave great and unexpected pleasure to my sister and me, this morning, to hear of your safe arrival in England, not, however, without some mixture of regret that we were not at home to receive you. We shall remain here about a month longer, and then return to Fooks Cray place, where we shall hope to see you if you continue in or near London till that time. We shall not settle in town till the meeting of Parliament.

“Your providential call to the Diocese of Illinois, and its subsequent confirmation by the General Convention and Bishops, had been communicated to me, and must give the sincerest pleasure to all the friends of the Church of England, but especially to those who have known and sympathized with your misfortunes and sufferings.

“A small subscription for your private assistance was commenced before your coming to England was known, in consequence of the publication in the Record newspaper of your letter to Lord Kenyon, by a lady, who prefixed, as her motto, the first ten verses of the 2d of Corinthians, chapter 6. It was chiefly furnished by ladies, and amounted, when I last heard, to about one hundred and twenty pounds, and was in the hands of Mr. Farquhar, of the banking house in St. James street. Either yourself or Mr. Wiggin had better see Mr. Farquhar on the subject.

“With respect to the more general subscription for Illinois, I shall be happy, in conformity with Lord Kenyon's example,

to give my assistance, and if Mr. Wiggin will set down my name for fifty pounds, I will pay it to him when I return to 'town.' I ought to have mentioned that the ladies to whom you are principally indebted for the private subscription, were Mrs. Tyndale, wife of the rector of Halton, near Oxford, whom I believe you saw as Miss Sullivan, who, with Lord K.'s permission, sent your letter to the Record, and Mrs. Cottrell, who sent the text with her kind subscription.

"Among your friends most delighted at your return among us will be the worthy Bishop of Sodor and Man, to whom I conclude you have written.

"My sister (on account of whose health we are here) desires her kind remembrance.

"Believe me, my dear Sir, faithfully yours,

"BEXLEY."

"*The Bishop of Illinois.*"

To which letter he replies as follows:—

"50 *Harley Street, London, Nov. 6, 1835.*

"VERY DEAR LORD BEXLEY:—

"I do most heartily thank your Lordship for your letter of the 5th inst., directing good Mr. Wiggin to put down fifty pounds to Illinois. This munificent contribution raises my subscription nearly to four hundred pounds.

"With this beginning I ought to feel greatly encouraged, it is so much better than when I first began for Ohio.

"The united efforts of the friends of the far west of both countries will do great things for the glory of God, in the promoting the prosperity of his Apostolic Church; especially in enabling her to contend with the Roman Catholics, who claim the Mississippi and its tributary waters as their own. They are all around me, and have already more means, in cathedrals and churches, convents, institutions for the training of priests, and in popular boarding schools, than most of the Protestant denominations put together.

"The Jesuits spread themselves through the country as it becomes settled, and, acting as one body, beguile many unwary Protestants, particularly among the rising generation. To compete with these Romanists, and to overcome the many other

difficulties which impede the progress of the pure word of God, I must have learned clergymen, and these cannot be supplied but by sustaining learned teachers.

"To make a beginning, by creating a competent fund to do this, I am come to England, and throw myself on the liberality and Christian benevolence of my former friends. Were I not to do this, my prospects would be hopeless. Clergymen fit to labor in Illinois are so scarce in America that I may as well sit down in despair as to hope to obtain them from the seminaries now in existence. Each diocese cannot supply its own demands even to one fourth of what is wanted. I have been to Illinois, and through the course of last spring and summer's visitation have seen what is wanted. In September I visited the Atlantic states, and when all the churches were in convention in Philadelphia, made my wants known; but none could be spared, because in every diocese the Saviour's words are literally being verified, 'The harvest is great, but the laborers are few.'

"I repeat, therefore, the sentiment, that I may as well sit down in despair, and, in a moral sense, die, as not pursue the course I am now taking. In God have I put my trust, and having thus far in my weary pilgrimage been sustained by his merciful hand, I will not now, in my old age, give way to unbelief. Some way will be opened by which his will, in the evangelizing of my diocese and the feeding of his lambs committed to my unworthy charge, can be accomplished.

"Few things could give me more comfort than what your Lordship is pleased to say concerning the kind feelings of your sister, (Miss Vansitart,) and other ladies mentioned, towards your Lordship's faithful and grateful,

"Most obedient servant,

"And affectionate friend,

"PHILANDER CHASE."

The 7th of November, 1835, was Sunday, and on the 8th the Rev. Mr. Dodsworth, who, with his family, had treated me so kindly, called on the writer with his carriage, in going to his church; and in speaking of this, the following observations are extracted from a letter addressed to his wife:—

"His (Rev. Mr. Dodsworth's) sermon was more solemn, distinct, and engaging than I have witnessed united in any one man. His matter and arrangement of argument were better than those of most preachers whom I have heard. His morning sermon was, the certain consequence of sin. At seven o'clock in the evening he preached from one of the beatitudes — 'Blessed are the pure in heart, for they shall see God.' His point was that 'there is special blessing promised to those who are brought up in the pure ways of holiness, in the fulfilment of their baptismal engagements, to renounce the world, the flesh and the devil.'

"What would I have given if our dear children could have heard this sermon! It would, I trust, have convinced them of the great error of many in our country, who hold forth that 'the greater the sinner the greater the saint;' and that it is no matter how young people wander from the strict path of purity, provided they be truly converted at last.

"While he allowed that God might glorify his great name in overcoming the author of sin by converting the most corrupt sinner, as a Magdalen, yet such were not entitled to the same degree of beatitude, of dwelling in the face of God's presence, with those who had kept their garments undefiled and their hearts 'pure.' This doctrine involved the degrees of blessedness in heaven, which is a nice point for us mortals to discuss."

On the evening of the 9th of November, the writer received letters from Gilead, his lowly retreat in Michigan. His answer was as follows:—

*"London, Nov. 9th, 1835.*

"MY DEAR WIFE:—

"It is impossible for me to describe to you the emotions which the reception of your letter of the 22d of September occasioned in my bosom. When you wrote it you were quite unconscious of my design in going immediately to England. And now I receive your letter here in London, where there is so much wealth, high life and splendor, that the plain duties which you are discharging as well as describing form of all things the greatest contrast. I need not tell you which of the



opposites is preferable in my eyes. Yes, my dear wife, I had rather see you when mounted on our faithful 'Cincinnatus,' and riding through the storm and wet to minister to the sick and needy, than when rolling in coaches, even were you here in the metropolis of the world. I had rather participate in your sweet enjoyment of doing good to the emaciated frames of the poor patients whom you have mercifully received under our humble roof to nurse and to cherish, than to feast on the dainties of a London dinner. So that, instead of pitying you, I have need of your commiseration. Indeed, I have reason to sigh deeply for the time to come, when, my errand being accomplished here, I may once more rejoin you in feasting on the blessings which God giveth to those who imitate the Saviour in doing good.

"I received to-day a letter from Mrs. Tyndale, (Holton Rectory,) near Oxford. She said she had collected one hundred and twenty pounds before I had arrived in England, for our personal benefit, and had written you word with desire to draw for it. For fear you may have thought it proper so to do, I cannot think of removing the money from its present place of deposit till I hear from you. It is curious that, just before I got this information from Mrs. T., I had despatched a letter to Mr. Kip, New York, with a request that he would send you one hundred dollars on my account.

"My Appeal will be sent to me from the printer's to-morrow, so Mr. Pratt says.

"Of Dudley's exertions I think very highly; also of his steadiness of character and industry. You say nothing of dear Henry. Give my blessing to him, and say that I would not have him go forth into the wicked world, and be undone by the temptations which ruin so many thousands and ten thousands of immortal souls, for all creation. How happy is he in the quiet enjoyment of domestic life and parental care! Tell him to study his book, his arithmetic, history, and the art of writing correctly, and when I come, if God be pleased that I ever do so, he shall have a chance of further and sufficient improvement to make him a useful man.

"Reading what you say of my darling Mary, I am penetrated with feelings of great tenderness and solicitude for her

welfare. Tell her she must write much, and that with neatness, as well as read with attention.

"I have mentioned Philander's name; tell him not to grieve beyond measure for the loss of the sheep by the wolves. My chief prayer is, that, being a lamb of Christ's fold, he be not enticed away and devoured by wolves in sheep's clothing, the emissaries of the spiritual enemy of the flock of Christ.

"Ever your faithful

"PHIL. CHASE."

Another letter to the same:—

*"London, Nov. 10th, 1835.*

"To-day has been a busy one to me. The morning was spent in writing to friends. At two o'clock came the Appeals from the printer's. A little work covering nearly a whole sheet, fifteen pages, with one blank for the address. It was sent to his Grace of Canterbury, and to the Bishop of London, and many others.

"I received from Lord Kenyon orders to put him down one hundred pounds, so that the whole amount, even before a name is published, is now rising of five hundred pounds. I know you will rejoice with me in the goodness of a merciful Providence. May He continue to bless what He hath thus begun. With humble submission I wait His will.

"At six I went to dine with good Mr. Dodsworth, and was introduced to his mother-in-law, Lady Buller, and many others. After tea we all attended to family worship. All the servants were called in, and the whole joining in a hymn and a solemn prayer, exhibited an edifying spectacle. I came home at half past ten.

"11th. I called this morning on the Brimmers, my fellow-passengers in the good ship St. James. Their wealth enables them to live here in London in good style, and their hotel being in Cavendish square, enables me to visit them often.

"I found them at breakfast in their parlor; for it is not here as it commonly is in America, where the lodgers at hotels are obliged to breakfast and dine with all who happen to be in the house, not excepting the boarders,—a circumstance not agreeable to strangers who want to be alone, and wish to see such

only whose acquaintance is desirable. It was thus I saw the good Brimmers by themselves, and enjoyed their company, as if in Boston in their own house.

"The news at 50 Harley street is that Mr. Benjamin Wiggin, eldest son of my best of friends, is to be married to Miss Cockrane, of Doncaster, in Yorkshire. All things are getting ready for his journey thither, and the family are to follow soon, except dear Mary Jane, who, from ill health, must stay at home and taste the sweets of domestic life. Who knows but God may thus be preparing her for the marriage feast of the Lamb in heaven!"

On the 13th of November, the writer went to Clapham, having been invited to visit the Rectory of Dr. Dealtry. It is about five miles from London, the south side of the Thames. The way thither is nearly all of it a continuous village. The church is situate on a beautiful green of several acres; and there was an appearance of great neatness and wealth in the surrounding houses, built of enduring materials. A free parish school was near the rectory. The writer was received with true English kindness. Full and free was the talk about America and England, as now, and it is hoped ever will be, united in love in Christ. One Lord, one faith, one baptism, and one hope of eternal life.

A Mr. Fowler was present; being a candidate for holy orders, and soon to be ordained to occupy a new church in the Isle of Wight, he seemed much engaged in the prospect of doing good. Going into the study after lunch, he spoke very warmly of the Illinois cause, and proved his sincerity by sending two guineas to Mr. Wiggin, its banker. This, for a young man without means, was truly laudable. Had our American youth been thus disposed, this toilsome visit to England might have never been taken.

On the 14th of November, the writer received the following note from good Lord Bexley, which seems so full of expansive benevolence, that I give it entire, as the richest embellishment of a Christian memoir. What is remarkable in it is, that, in humble imitation of the divine Saviour, it loses all distinction of country, and national selfishness.

*" Bath, 13th Nov., 1835.*

*" MY DEAR SIR : —*

" I am much obliged to you for the Appeal, and I will trouble you or Mr. Wiggin to send me about a dozen more by the post, separately directed, and on two or three different days. The old Dean of Bristol, who remembers seeing you, would be glad of two or three, which may be directed to me here, with his name at the top of them, and as many for Mr. Cottrell.

" Your meeting at sea with the agent of the North West Company, and his disposition to coöperate in your plans, seems like a providential interference in your favor; but whatever may be your success in obtaining funds, it must be a considerable time before your proposed seminary can afford any supply for the immediate wants of religious instruction in your diocese. You require a present supply of young and zealous ministers, and I think the present distress of the Church in Ireland may afford you the means of obtaining several. The excellent Archbishop of Tuam may be able to recommend some, and others may be found by inquiry among your clerical friends in that country. You must not expect pecuniary assistance from Ireland; and, indeed, you will find in England that many, who would have cheerfully assisted you, will be prevented from doing it by the prior claims and great necessities of the Irish clergy. The Church in British colonies is also reduced by the measures of government to a state of suffering, and requires relief at our hands. To the protecting care of Providence I heartily commend both them and you.

*" Believe me ever, my dear sir,*

*" Yours faithfully,*

*" BEXLEY.*

*" Bishop Chase."*

In the memorandum for the 15th of November, (Sunday,) it appears that the good Mr. Wiggin accompanied the writer in the reception of the Lord's Supper, and the following is the remark on the sermon of the evening. The preacher insisted that " We must be first brought to the knowledge of sin, and see the dreadful nature and tendency thereof, before we can believe there is a necessity of a Redeemer to save us from it."

This appears orthodox, if you except infants and make distinction between redemption and salvation. All are redeemed, but all are not saved, because all are not brought to a knowledge of sin. Under date of the 16th Nov., 1835, there is the following copy and observation:—

“The Archbishop of Canterbury presents his compliments to Bishop Chase, and will be happy to see him at Lambeth to-morrow, (Tuesday,) a little after eleven.

“The Archbishop's constant engagements have prevented him from naming an earlier day.’

“This is very encouraging. How different this from the up-hill work when last in London! Then it was reported as criminal in me to appear in England as the advocate of a *western* American institution for the Church; now there are no advertisements to prevent my approach to the prelates of the Church of England!”

A similar letter was received the same day from the Bishop of London, dated Nov. 14th, 1835.

On the 17th of Nov. the writer addressed a letter to his wife, from which the following is an extract:—

“I have great pleasure in communicating to you the particulars of my interview with his Grace of Canterbury. I was received by him with great kindness, and my cause was spoken of as deserving of sympathy and aid from all who wish well to primitive faith and worship. On the whole, my mind is very favorably impressed of his Grace's personal piety and goodness of heart. Of his ability as a scholar and primate of England's Church, you can judge from his public acts, as well as myself.

“If he do not aid from his own private funds the object I have in view, it is not from want of good will. Indeed, he is pressed at present beyond all belief. Australia and India have demands on him; which, joined with those from Ireland and the Canadas, amount to more than he can discharge. Never was there a time when more is wanted to sustain the Protestant cause and the pure gospel of the blessed Jesus. If

it were not that 'God is above all,' having all means and men at his control, both to restrain the wicked and aid the faithful, Christianity herself would have reason to despair. To Him, therefore, let us pray, and, in the language of the holy Scripture, 'give him no rest till he arise and have mercy on Zion.' "

21st of Nov. The same in continuation :—

"This morning, at breakfast, the post brought me a long letter from the good, dear Bishop of Sodor and Man. It is full of the most kind expressions, and assurances of the most strenuous exertions in my behalf. What is singular, it inclosed a copy of a letter which the Bishop had written to Lady Isabella King, who is on a visit to her sister, Lady Rosse; from which I extract a few words :—

" 'I send your Ladyship a parcel of Bishop Chase's letters, in which I am sure Lady Rosse will feel interested. They will give her Ladyship a sketch of the persecutions and sufferings, as well as the persevering labors, in the cause of the Church of God, which he has undergone during the last five years; in all which the hand of Providence has been visible in bringing good out of evil by making him more extensively useful. His life will make a very interesting volume of *Episcopal Biography*.' "

The Bishop of Sodor and Man's letter to the writer of this memoir is as follows :—

" *Bishop's Court, Isle of Man, Nov. 18th, 1835.*

" RT. REV. AND DEAR BROTHER :—

"The inclosed will show you I am doing the best I can in my insular position to promote your object. I will continue to do so, you may be assured, though by doing so I may seem, in the eyes of the world, to be wasting my interest for a foreign cause, instead of employing it for my own,—for the Church in Illinois, instead of the Church of Man; the world forgetting the promise and the precept, 'Give, and it shall be given unto thee in full measure.' I have always observed that it is a bad policy, even in a worldly sense, to follow too

strictly the maxim, 'Charity begins at home.' I am certain that to confine it to home is inconsistent with the unbounded charity of the Gospel. I have known men to confine all their interests to the providing for their sons, and would not waste a morsel of it by assisting others; and I have known others that employed all their interest in doing good whensoever, and to whomsoever, it was in the power of their hand to do it; and how often have I seen the former fail in providing for their sons, and the latter succeed. And what is this owing to but the approbation and blessing of God? I will, therefore, continue to plead for Illinois, while I plead for Man. The world is wide; and, thank God, England is richly sprinkled with the pious and charitable servants of God, some of whom may be touched with the wants of the new Diocese of Illinois who might not be so easily moved by the wants of the ancient Church of Man, and *vice versa*. Let us give them their choice, and let them follow their taste. They will both be promoting the same end in benefiting the same Church, the *Church Universal*, of which Illinois and Man are constituent parts, branches of the same vine.

"I have this moment received your letter, and one from good Lord Kenyon, as warm as ever in your cause. I rejoice and thank God for the bright prospect which opens before you, as hinted in your letter. The building of your college, by the means you suggest, is the most likely thing in the world to take place. It would be the best possible use, in every sense of the word, that a rich man could make of his money—he would be promoting the cause of God while he was serving himself most effectually. You must not fail to visit Bishop's Court, in the Isle of Man, when you come to Gredington, and bring with you the kind Kenyon. Give my best regard to the good Wiggin family, with the affectionate remembrances and best wishes of all my family, and

"I remain, my dear Brother,

"Your affectionate Brother in Christ,

"W. SODOR AND MAN."

"Who that acknowledges God to be the Maker and Governor of the world, the merciful Being who hath the hearts of

all men in his hand, so that He turneth them whithersoever He listeth, will not be grateful to Him for such a friend as this ?  
P. CHASE."

A letter from Paul Beck, Esq., of Philadelphia, to Bishop Chase:—

*"Philadelphia, 19th October, 1835.*

"REVEREND AND DEAR SIR:—

"I received yours of the 1st inst., and note the contents. You will observe by the Recorder sent you by this opportunity, that your requests were complied with. I regret to mention, that, although you are now, as you long have been, in the service of our Heavenly Father, you are still obliged to suffer persecution, and that too from brethren of your own Church, as well as from others; but this is the fate of all who sincerely love their Master and diligently serve Him. The attack from your own Church is most malicious and unkind. It was done, no doubt, with a view to paralyze your endeavors amongst the good and worthy members of the Church in good old England; but I hope that the authors will be disappointed, and that your success will be equal to your wishes. The attack was answered by a layman in the 'Recorder,' and he gave the author a well-merited castigation. I shall send you any paper which makes use of your name, that you may know how matters stand here respecting your mission. My neighbors, Messrs. A. and G. Ralston, promised to forward them with their despatches.

"Mrs. B. and my family all join in their remembrances and love to you, and our ardent wishes for your success.

"I remain,

"With esteem and respect,

"Your friend,

"PAUL BECK, JR.

*"To the Rt. Rev. Bishop Chase."*

Bishop Chase's answer:—

"MY DEAR SIR:—

"I can truly say I am thankful to any one who may take the trouble of answering, in a Christian spirit, the slanders



which you say my enemies are uttering against me. I wish you would tell my friends that it is my wish nothing may be said in my defence that savors of revenge, or want of readiness to forgive any injury which any one, either belonging to our own Church or to other denominations, may have seen fit to heap upon me. As to their being able to injure me here, in 'good Old England,' I do not fear. Perhaps I ought not yet to say so, but my reception among my old friends, and my treatment among my new acquaintances whom I have made, is far better and more flattering than I deserve. Considering the many difficulties under which the clergy of this country are struggling, they extend to me a helping hand to a degree that astonishes me; and were it not that my diocese is in a helpless condition without some means to begin with, and that a great proportion of those whose spiritual wants I shall endeavor to supply are actually emigrants from the British dominions, and, therefore, have reasonable claim on this country, I would not have the heart to ask them for a shilling. This consideration, joined with my former acquaintances, has already excited, and is still exciting, great interest in my behalf. The Appeal was struck off without any names of subscribers. Another edition will be put forth in the course of this week, with an account of donations rising of seven hundred pounds. Independently of this, there is some expectation of getting sufficient another way to rear several churches, and perhaps commence buildings for the teachers of the school to live in. With these hopes from this country, may I not expect to get enough from my native land to crown my reasonable wishes? God grant my countrymen a heart to think of me, and of my poor endeavors, in mine old age, to benefit the Church of the Redeemer in the far west.

"It is now, under Providence, certain I shall succeed, but to what extent will depend on the light in which my exertions are viewed in America. If my countrymen lend me a helping hand, the Diocese of Illinois may be enabled to become a blessing to the thousands who are every year pouring into her borders. Would that this reasonable expectation might be realized! that when I return (as soon as God permit I shall do) to the United States, I may find the friends of the Episco-

pal Church have done something there, while so much is done for them abroad.

"My days of usefulness are now nearly spent; my account in the Church militant will soon be closed. I know its utter insignificance in the sight of God; but in the sight of man, of those who have known me from my youth up, may not my life, spent with so little earthly reward, incite such as are able, (much abler than many who give in this country,) to aid a design, to help a work, which has nothing but the glory of God and the good of mankind in view?

"I feel so deeply this subject that I can scarcely refrain from tears as I write upon it. I suppose this is from want of words to express my sense of its importance, and for the consequent shame I experience by reason of my inability to treat of it in a better manner. Something I ought to say, and to say it in time, that something may be done for me in America.

"You are at liberty to show this to my friends, and if it have enough of interest they are at liberty to publish it in the religious newspapers.

"Ever your faithful friend and servant,

"PHILANDER CHASE.

"P. S. *Nov. 24th.* I had written the letter of yesterday before 'The Churchman' of the 3d Oct., inclosed with Mr. R.'s despatches, had reached me. Both Mr. W. and myself, in talking over at dinner the subject matter of your letter, concluded, from the terms which you used, that 'the attack upon me was most malicious and unkind, done no doubt with a view to paralyze my endeavors among the good and worthy members of the Church in "good Old England;" that the matter must have come from G. M. West; for we thought no other character but one so reckless could have devised such an article at this critical juncture of my affairs.' But, alas! we were mistaken.

"Is the editor of 'The Churchman' aware of the true state of things on which he writes with so much seeming confidence?

"The same objections which he now makes to a Bishop's coming from America to England to collect from individuals funds for the benefit of his suffering diocese, were made and actually overruled in 1824, as unreasonable and inconsistent

with that Christian charity which ought to bind all members of the universal Church together in the band of perfectness. Instead of considering it disgraceful for a Bishop to present the wants of Ohio, then struggling with difficulties, to the British public, those whom I addressed were grieved that such a construction should have been suggested. Even Bishop H., of New York, was so convinced of the folly of considering it disgraceful for a Bishop's being the instrument of asking and bearing the munificence of one part of the universal Church to another, that he himself withdrew his opposition, and wished to share in the collection then making, and, when that was refused, put forth an appeal, in conjunction with the Bishop of Connecticut, to the charities of the British public for the benefit of institutions situate in their respective dioceses.

"These things being so well known here, as having been long since settled, the remarks put forth by the editor of 'The Churchman' appear to be so unreasonable that I cannot but wonder at the short-sightedness, not to mention the asperity, of his remarks. It seems to be my lot to be blamed for what others of my brethren practise with impunity. May the good God give me patience and resignation to His holy will. That he will forgive the instruments by which I am chastised, I also sincerely pray.

"For one thing I am grateful, viz., that the editor of 'The Churchman,' in enumerating the reasons why in his opinion the 'British public' should turn me from the shores of England, has not mentioned a pretended presumption or want of right in me to establish a theological seminary in Illinois, as was the case at first in relation to Ohio. Nor am I now met, in entering the London book-shops, as then, with 'notices' to the public to beware of me on that ground.

"2d P. S. One of my friends, the Vicar of —, has just left my room, after reading over the papers relating to the subject on which I have written one postscript; he expressed deep regret that such an article as that in 'The Churchman' should have come forth; but that it will injure my cause, he has not the least suspicion, but thinks it will have a contrary effect. '*We do not want to be told,*' said he, '*that we have wants of our own, to divert our minds from your cause. We*

*feel too much of this spirit of willingness to find an excuse for covetousness already. There is wealth enough in either country to accomplish many such objects of benevolence. To see it drawn forth should rejoice, not grieve, the children of God.'*  
 "P. C."

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## CHAPTER XVI.

LORD BEXLEY—LETTERS FROM HOME—TYNDALES—OXFORD—LADY ROSSE—HAMS HALL—HUGHENDEN—HIGH WYCOMBE—RETURNS TO LONDON.

To divert the mind of the reader from the painful subject of the New York Churchman, the writer will here insert two letters from Lord Bexley, by way of giving light in a dark place of this memoir. The letters referred to are those of the 16th and 25th of November, 1835:—

*"Bath, 16th Nov., 1835.*

"MY DEAR SIR:—

"The Archbishop of Tuam's privilege of franking letters having expired with the prorogation of Parliament, I have taken the liberty to seal and enclose your letter to him, with a copy of the address, and a few lines from myself, in two covers, which I hope may lead to an useful correspondence. I trust, indeed, that the persecution of the Irish Church may be the instrument of Providence to furnish laborers to your vineyard, as the disciples who were scattered after the martyrdom of Stephen went about everywhere preaching the word.

"The success of the Illinois settlement plan does indeed seem marvellous. Believe me, my dear sir,

"Faithfully yours,

BEXLEY.

*"The Bishop of Illinois."*

*"Bath, 25th Nov., 1835.*

"MY DEAR SIR:—

"I am much obliged by the supply of Appeals you have sent me, and am glad you are going to Oxford, and will have

an opportunity of seeing Mrs. Tyndale. Do not hurry your return inconveniently, as I shall remain in Great George street till the 12th of December, and shall have frequent occasion to come to town afterwards—besides that, I hope you will be able to give us a day or two at Foot's Cray.

"If you find reason, from your communications with the Archbishop of Tuam and others, to believe that you will obtain the assistance of several clergymen from Ireland, I think it will be more advisable for you to go over there and confer with them, than to invite them here, till everything is settled. This will also give you an opportunity of seeing your friends at Liverpool and some other places on the road; but it will be several weeks before you will learn what the Archbishop is able to do.

"Believe me, my dear sir,

"Yours faithfully,

"BEXLEY.

"*The Bishop of Illinois.*"

The writer has seen fit to present the above two letters together, that both may bear witness to the condescending love and extensive benevolence of the author. What but our loved Christianity could ever form a character like that of Lord Bexley, once the prime minister of state in all England, now the humble adviser of one who had few personal abilities, and still less of worldly station and grandeur, to commend him?

In referring to his memorandum, the writer finds that on the 24th of November, 1835, according to a previous appointment, he attended a very courteous religious meeting of many ladies and gentlemen at No. 7 York Terrace, the house of good Mr. Dodsworth. Among the rest were the Rev. Mr. Snow, a great friend of the life of Dr. Bedell; Mr. Labourchè, connected with the Barings; Mrs. Acland, cousin of Sir Thomas; Lady Buller and daughter; Mr. Collins, the painter and engraver, with generals and captains, constituting a large company of the excellencies of London, all apparently very pious and well-learned persons, who made many inquiries about America and Illinois.

The meeting was closed with an exhortation from an Irish divine, and with prayers.

The next thing impressed on the writer's mind is the reception of letters from his wife, giving her first impressions on hearing of his determination to go to England and leave her and the little ones in the wilderness of Michigan.

*"Gilead, M. T., Oct. 6th, 1835.*

"MY DEAR HUSBAND: —

"The last mail that came brought your three letters, from Hopkinton, Hartford, and the last New York, dated September 22d; by these I conclude you have made up your mind to go to England.

"If it is of God, why should I try to contend against it, or even wish to do so? I do not; but bid you God speed. I will try to do my duty by the children, though greatly will they miss you in their education. For our earthly support we are abundantly provided; and the boys are very steady. We will go on, then, and look to the spring for your happy return and their enjoyment of their usual literary privileges. Philander is quite well again, and the rest of our sick neighbors getting on.

"I have but a minute to write, as I knew not of the opportunity until this moment.

"With love from all, I remain

"Your affectionate wife,

"S. M. CHASE."

From the letter written in answer to this, the following is an extract: — "I have not said half enough to you, my dear wife, on the subject of your last letter, dated the 6th of October. It was evidently written in haste, but is none the less dear to me. When the mind is laboring with thoughts on important subjects of moral duty, and the heart deeply agitated with feelings of attachment to a temporal object, and of love to God and submission to his holy will in protracted separation and painful deprivations, short expressions are the most affecting — certainly yours are intensely so to one who can never cease to love and admire you."

If the reader doubts the justice of the above comment on the writer's wife's letter of the 6th, let him read the following from the same of the 21st of October, and for a moment fancy how it affected the bosom of a husband and father separated from his family by more than four thousand miles!

*"Gilead, Michigan Territory, U. States, }  
October 21st, 1835.*

"MY DEAR HUSBAND: —

"Your American letters have all arrived; the last, dated on board the St. James, was received yesterday. I am fully persuaded you have adopted the only course that can give a hope of your being useful in Illinois. Your success (and may God give your cause success in Christian England!) will encourage the hearts and quicken the energies of western Episcopalians more than anything that could be done in our own country. Mr. Richmond, last mail, sent me a copy of your letter to him, printed, and an invitation for Dudley to come directly to his brother's in New York. Your letter, informing us of your wishes that D—— should go on to Hartford, we have had a week; and as he was quite happy to accept the offered favor, we have been very busy to get him ready. All things have turned out very providential. Mr. Remington moved back to Manlius, so that Dudley will have company great part of the way. He has succeeded in obtaining the services of James Bennie, the tall Scotsman, that you rented the Randal farm to; he will stay here and take charge of all things; he is industrious, and we think trusty; the younger boys are well pleased with this arrangement. Mary and Philander attend to their studies daily, but Henry says he must assist on the farm yet for some weeks.

"We recollect with much pleasure that the winds have been uniformly fair, and the weather pleasant, since October came in; though you may be far beyond their influence. We shall not expect to hear much before Christmas; but offer our prayers, and trust in Providence.

"Oct. 22d. So far I had written last night; this morning we have arisen all well and thankful, and busy to get D. ready.

"We have no letters of a late date from Samuel; since the

mail is not expected to contain letters to the postmaster, it has lost its interest. Ever since you have been at the east, whenever Henry appeared with the valise, the notice was given, and all came trooping to hear the tidings of one so dear. Though all feel your absence deeply, I hear no regret that you have gone to England. Mrs. Russell rejoices at it. Dudley, Henry, and Mary think 'it must be right, or you would not have gone.' Philander, at first, was much concerned at your going on the water, but has become reconciled by being assured whenever he complained that 'God is everywhere.'

"I have no direction for your letters, but presume Mr. Kip has one, so shall send this by Dudley to him to forward. The weather is pleasant for the season, and we are endeavoring to prepare for storms. We have full barns and cellars, how much thankfulness should this call for, that we are thus provided!

"How many thousands are flocking to this land of promise without a shelter or any provision for the coming season! The Indian village, *Episcopiscon*, six miles east, had not a white inhabitant when you left this in May; there are now more than forty families; and I hear from Cold Water, that sixty families often pass through in a day, bound west. Provisions are high, — wheat a dollar, and other things in proportion. When such are the temporal wants of the settlers, how long will it be, think, before they will be provided to build churches and maintain a ministry, or support schools?

"The more I see and hear of the situation of the country, the more I feel the importance of your errand, the more sanguine I am of success. The mission is certainly of God, and he will bless it.

"We have just read 'Foreign Conspiracy,' and 'Six Months in a Convent;' it gives rise to more serious reflections than your often predicted *Russian invasion*, inasmuch as the danger appears some generations nearer than that could possibly be. Everything calls for prayer and exertion now, more than ever. He is the best patriot who seeks to enlighten with Christian knowledge.

"Philander is round begging me I would tell you he is well; writes every day, and is a good boy. The first two I



have promised him; the last is much as it used to be. Mrs. Russell, Dudley, Henry, and Mary send love.

"Believe me as ever,

"Your affectionate wife,

"S. M. CHASE."

It is now high time to introduce on the pages of this memoir some new characters, hitherto but slightly, if at all, mentioned. Among these are the Tyndales, of Holton Rectory, near Oxford. His grateful feelings prompt the writer to do this with an irresistible urgency; and for fear of taking the reader "*unawares*," let the suggestions of Garrick to Cumberland be attended to. "Your West Indian," said G. to C., "wants some kind of an introduction to the audience, like an *avant courier*, to let them know who is coming." "If you can do nothing better, bring the servants first of all on the stage; set them a talking about their master, and his riches, commands, and qualities, and the attention of the audience will be gained; they will look out '*erectis auribus*' for his coming; for they are thus made to know and designate him from all others, saying '*Here he comes*.'"

Let the following letter of the writer to his wife exemplify the propriety of the above remarks:—

"*England, Holton Rectory, near Oxon.,* }  
*Nov. 27th, 1835.* }

"MY DEAR WIFE:—

"I esteem it a great privilege that I have been directed by a kind Providence to make the acquaintance of the very excellent persons who now inhabit this lovely place, to which I came yesterday in a coach from London, distance about forty miles. Good Mr. Tyndale, as he had promised me in a letter directing me where to stop, appeared at the gate on the public road, with his man and horse, to conduct me to the rectory, which is in a retired place near the mansion-house and the park.

"I was received with great cordiality by Mrs. T. and his daughters, and welcomed as an old acquaintance.

"Like yourself, she is a second wife, and beloved by all

who know her, by reason of her great usefulness, both as a friend to the poor, and an ornament to the literary and religious world. She gives life and embellishment to charitable publications; and being a warm friend of the Church of England, in the best sense of the term, she has shed abroad her mild and persuasive influence through the higher ranks of society; God, through her instrumentality, turning their hearts from the outward means of grace, to the *inward blessings*, as the chief end of their being instituted and enjoined.

"Lord Bexley and other noblemen have from time to time given her endeavors their countenance, to benefit the Church, so that she is spoken of in London in the highest terms of commendation."

This extract may serve to introduce Mrs. Tyndale to the reader. Her reverend husband, the rector, is spoken of in the same letter as follows:—

"29<sup>th</sup>. Being the first Sunday in Advent, Mr. Tyndale's sermons were adapted to that solemn subject. Few persons are better qualified to impress the minds of a country congregation than the Rev. Mr. Tyndale. Deeply engaged in his own salvation from sin, he is well qualified to open the saving truths of the Gospel to others. The day was rainy and cold. Lady Lucy Pusey (the mother of the Dr.) was in her place, with all her servants—a good specimen of English pious regularity. Mr. T. observed that 'she never misses church, rain or shine.'

"30<sup>th</sup> Nov. I have this day been with Mr. Tyndale to Oxford. Saw Dr. McBride, Simmons, Newman, [the apostate,] Hamilton, Hill, and young Marriott, who is son of my old friend G. W. Marriott's brother, the Rev. Jho. M. The youth is a tutor (now fellow) of Oriel, and on a proper time asked my blessing. Dr. McBride asked me to dine with him on Wednesday. Young Tyndale, of Wadham, came home with us to Holton Rectory.

"Dr. Simmons, head master of Wadham, treated me most affectionately,—inquired about Mr. Reed's book, which had asserted so much about American means of religion: that 'the

smallest place in that country had better opportunities of religion than the best in England—all owing to the "*voluntary system*."

"The Rev. Mr. Hill is among the pious and excellent of the earth.

"The Rev. Mr. Newman is a faithful minister of the primitive school, [how changed now!!!] and is the rector of St. Mary's.

"Mr. Hamilton is a little *higher* in the *primitive* list. He goes even as far back as the Bible for his religion, like the excellent persons at Holton Rectory.

"*December 1st.* Before dinner this day, came Mr. Hulme, of Baliol college; Mr. G. W. Chamberlin, of Wadham—the latter most interested in my affairs.

"At dinner, Mr. *Wm. Pusey*, formerly of Oriel, and now living, with Lady Lucy Pusey, at the Manor House, near Holton Rectory; Dr. Churton, of Brazen Nose college, and another gentleman, candidate for holy orders, and Mr. Fortesque, of Wadham college. These all continued till late at night, in full flow of English talk. Mrs. Tyndale was present, and kept all matters of conversation in the best train.

"Our chief topics were the Church of England, the Roman or papistical communion, and the necessities of Illinois. On the first of these it was observed that all begin to see the necessity of union of high and low Church,—the former to come down, and the latter to come up, and both to stand on the ground of true faith in the Lord Jesus Christ, and holiness of life, and zeal for the ark of the covenant. Mr. — told me he was surprised to see how high the low Church were growing. 'They are pushed to this,' said he, 'by the Dissenters, who are all Radicals;—and how zealous the high Church were becoming! They see the necessity of this to save themselves from ruin, both temporal and eternal.'

"(To this I responded in the words of Holy Scripture, 'How beautiful it is for brethren to dwell together in unity.')

"By-the-bye, Mr. Wm. Pusey, the son of Lady Lucy Pusey, is most friendly and agreeable in his manners.

"He listened, I thought, with great interest to the allegories of the *ship* and the *raft*—the one well *authorized*, the other self-appointed; the one put together by the hand of a Divine

Artisan, the other the voluntary, fortuitous meeting together of dissimilar and discordant materials.

“But above all was he pleased with the ‘recollections of an old story,’ which you know I have in my memory. The summary the writer gives as follows:—‘Three sons wearing three coats, all on equal terms of favor with a venerable Father, who, in parting from them, gave each a good wife, a good coat without a seam, and his *last will and testament*, enjoining them to keep their coats without fringe or any kind of alteration. How one of the three, *Peter*, began the quarrel, and did break communion with the other two, by requiring them to turn their wives out of doors, and commanding them to put fringes, flounces, and furbelows on their coats; and to contradict their very senses by making them call bread wine, and forcing them to *drink* his health in only *eating* bread, which was not bread as they tasted it to be, but something in its natural essence, which they were called on to worship. This the other two brothers, Martin and John, perceived would be blasphemy and idolatry.

“‘How the same *usurping one*, Peter, had locked up their Father’s will from his brothers, so that for years and years they had not the comfort of reading the dear last words of their loved Parent; till one “John Wickliffe,” of “Lutterworth,” made them a key to unlock their wicked brother’s desk, and obtain possession of the precious relic. How that in reading the will, the two brothers *differed*. The one was for pulling off all the fringe from the coat *at once*; which essaying to do, he *tore* it, and much injured its beauty, and usefulness, and durability; while the other was more deliberate in his work of “*reformation*,” picking off the *fringe* stitch by stitch, saying, “Look here, brother, and imitate my example, for I have pulled off Peter’s fringe, and flounces, and furbelows, and have a good coat yet, just as our venerable Father gave to us with the will.”’”

The course of this allegory, justified in all its parts by historic facts, was well received by Mr. Wm. Pusey. What would have been his feelings if he had foreseen what has since come to pass!

Peter's *fringes*, which Martin had pulled from his coat with so much care and pains, and which, to avoid shame, had been stowed away out of sight with the rubbish at Oxford, his own brother, Dr. Pusey, has helped his "fellows" at Oriel to bring forth once more, to *adorn* withal the garments of "Young England!"

Has the writer lived indeed to see this day!

"*December 2d, 1835.* Good Mr. Tyndale having taken the writer again to Oxford, he visited Magdalen Hall, and enjoyed the kind hospitalities of Dr. McBride, whose amiable family he can never forget. The Rev. Mr. Hill came to see him at Dr. McBride's. Called, with Mr. Tyndale, on Dr. Newman—a pale, silent man, with no smile on his countenance.

"*3d of December.* Attended chapel service in worshipping with Dr. McBride, at Magdalen Hall. After breakfast the Warden of Wadham and the Rev. Mr. Swainson came to see me."

While here, the writer received a letter from the LADY DOWAGER OF ROSSE, a copy of which is as follows:—

"Lady Dowager Rosse sends her respectful compliments to the Rt. Rev. Bishop of Illinois; requests to know if he has got any sacramental plate in place of what the Bishop of Ohio took, and if not, she will with pleasure replace it, when she knows what it will cost. There are several friends of Lady Rosse now with her who would be glad to see the Bishop, if it is quite convenient to him to come to her residence at Hams Hall, which is nine miles from Birmingham.

"Lady Rosse keeps her bed till six or seven o'clock in the evening; she can then talk over the state of Illinois. He may be sure of a well-aired bed whenever he comes.

"*Hams Hall, Coles Hill, Nov. 26, 1835.*

"At Stone Bridge is the place to turn off, without going to Birmingham. The Liverpool mail passes through Coles Hill."

This letter had been to London, and had come to Oxford through many hands. It caused the writer to return immediately to Holton Rectory, where he found all well, and lunch

on the table; all rejoicing that the good Lady Rosse had at last written so kind an invitation. The "Appeal" had come, and a note from the Rev. Mr. Pratt.

To the sum already obtained in London, there was added thirteen pounds at the rectory. The Rev. Mr. Baron was there, and much interested. With many prayers and blessings he came again to Oxford, and, according to appointment, was set down at the Rev. Mr. Hill's.

Here all was free, and kind, and spiritual. Several clergymen at dinner, and many more, including young men, were at tea; among whom were the Rev. Messrs. Wainson, and Stone, and Marriott—the last, son of the deceased Rev. Jho. Marriott, of Devonshire. This dear young gentleman presented him with ten pounds for Illinois.

The evening was spent in the most agreeable and spiritual conversation, and closed with the reading of the Scriptures and prayer.

He has great reason to remember with gratitude this evening spent with these faithful Christians at the Rev. Mr. Hill's, of Edmond Hall. This closes the account of the writer's visit to Oxford. He has recorded but a part of the civilities shown to him in that city of colleges. The vice-chancellors on a certain day invited him to dinner with the heads of the colleges. But a severe indisposition made him retire from the banquet before it was tasted.

His next letter was dated and addressed as follows:—

*"Hams Hall, near Coles Hill, nine miles from }  
Birmingham, December 4th, 1835. }*

"MY DEAR WIFE:—

"This is a *place*, and this is a *day*, much to be remembered by me. I desire to give thanks to God, the Author of all mercies, that He hath permitted me this day to see that best of ladies, my noble and generous benefactress, the Rt. Hon. Countess Dowager of Rosse. *She is well.* She received me with mingled dignity and kindness. Bidding me a hearty welcome, and inquiring of my health, and conversing for a while on general topics, she directed her son-in-law, Lord Lorton, to make the preparations for family worship, when she

drew near the table on which the books were placed, and, bowing her aged frame on a cushion, she joined in holy worship. The prayers which she requested me to use were the collect for the day, and a form of devotion composed by the sainted Wilberforce, prefaced by the appropriate sentence, 'Let the words of my mouth and the meditation of my heart be always acceptable in thy sight, O Lord, my strength and Redeemer.' I need not tell you how deeply I was affected by the solemnity of this occasion. Both its matter and manner, joined with the sense of the great privilege of being permitted to worship here on earth with one whom I never expected to see till in the world of glory, almost overcame me.

"Soon after this closing scene, her Ladyship took leave of Lord Lorton and Lady Isabella, her sister, and retired to rest.

"I had been refreshed with a cup of tea soon after my entering the hall, and the interim between prayers and supper was spent in answering the questions asked of me by Lord L. and Lady Isabella.

"The supper was plain but delicious, and the conversation easy and full; the affairs of Ireland—the Papists—the Church of England—and the Protestant religion in America. The grace before and after meat was not omitted. The ladies gave us their parting good-night, and Lord L. told me of the time of breakfasting—showed me to my bed in the library, and wished me good-night, ordering the servant to supply me with materials for writing.

"I would say something of my journey hither, which was through Bambury and Leamington, Coventry and Coles Hill, a country of superior beauty and elegance, but the time before I must go to rest will not permit. This place, from what I have been able to learn of it in the night, (a full and clear moon shining,) is grand, and every way worthy of the noble persons who have, for a long series of years, been its tenants. If all who have preceded its present Lords have resembled those whom I have seen to-night, how little reason is there in complaints against aristocracy. Would that all governments were able to show such instances of truly pious examples in the wealthy classes of society. God is no respecter of per-

ms; for the rich and great are subjects of his grace as well as the poor.

"*5th, morning, eight o'clock.* I arose before day, much refreshed, and have been till now writing letters. One, to the Bishop of Sodor and Man, I think, will give his pious and benevolent bosom great pleasure, in that he will see I am with our venerable and mutual friend and benefactress, Lady Rosse. She is now more than eighty years of age, and yet she seems as sprightly in her conversation, and as expressive in her countenance, as when I was here twelve years ago.

"*Late at night.* Lady Lorton made her appearance both at breakfast and dinner. She is not in good health, but maintains a cheerful manner; and when she speaks, which is not often, manifests good sense and sincere piety. She resembles her mother, but seems not destined to arrive at her age. Lady Isabella, Lady Rosse's sister, is all mildness, mingled with active piety.

"At tea, about seven, Lady R. again appeared. When I entered the room, I found her engaged at a game of chess, with her sister, Lady Isabella.

"This, I believe, is one of the expedients to keep up the activity of her reasoning powers, and strengthen her memory and forethought; on the same principle that bodily exercise is used by old people to keep the frame in vigor. The game was, however, soon over, and the conversation turned on intellectual and religious subjects.

"Lord Lorton took the lead, and displayed good sense and firmness of Christian principles. He observed that the Duke of Wellington, and all the men of that class, bitterly repented of having advised his majesty, George the Fourth, to admit the Romanists into Parliament, and that unless the Protestants would unite together, that measure would be followed by a revolution. The people's eyes, however, are beginning to open to the danger; and if they acted on religious principles, that danger might be succeeded by a certainty of peace and quietness to the British government.

"All were pleased at the account I gave of the beginning and progress of the Episcopal Church in America, and of its present harmonious proceedings. What I said of Episcopacy



as the ordinance of Christ, and of our adherence to it as to that which was destined to be a candlestick in the gospel temple, to hold and preserve the light of God's word, was acknowledged as deeply interesting. The closing services, before Lady Rosse retired to rest at nine, were as on last evening. The manner I felt to increase in solemnity.

"I did not wait for supper, but retired to my room, feeling the need of medicine. Indeed, I am not well this evening, yet not so as to complain. Lord L. affords me all the assistance in his power. He came to my room, and was very kind; I should think he is about fifty. He unites gentleness and dignity, and good sense with suavity of manner, perhaps as much as any man. But I see him to good advantage, being the Lord of the Manor and of this splendid and spacious house, *pro tempore*, at least. His Lordship's home is in Ireland. What gave me great pleasure to observe, is the marked respect which Lord L. and all observe towards Lady Rosse. Every wish of her Ladyship is anticipated, and when she rises to kneel at prayer, or to retire for the night, all fly to support her frame or to receive her blessing.

"This, when so deservedly bestowed, and that, too, by her Ladyship's nearest relatives, is truly pleasing. Indeed, Lady Rosse is twice herself when surrounded by noble *relatives*. They know her worth, and give her what she richly deserves. Yet, before her God, she is the meekest, humblest of them all.

*December 7th, 1835.* Still at Hams Hall. The writer continued his correspondence to his wife as follows:—

"Through the pressing invitation of Lord Lorton, I stay a day or two longer than I expected. Yesterday, the second Sunday in Advent, was passed in the discharge of holy duties, in which I experienced great comfort.

"In the morning, there being no public service in the church, (the rector having to supply another parish,) I was requested to give a family lecture to the numerous household of Lady Rosse, in the drawing-room.

"The subject was the first lesson for the morning service—St. Stephen's defence before the Jews at his martyrdom.

"In the afternoon we all walked to the parish church, which is not quite a quarter of a mile from the mansion-house. The path that leads to this peaceful and ancient building of gray stone is through a wood and the garden, and all the way is nicely gravelled, and commands a sight of the wandering stream, which is overhung with beautiful trees, and finally loses itself in the dim atmosphere at some distance.

"Lady R., being unable to walk, was conveyed by her faithful servant in a hand-carriage, furnished with comfortable cushions. Her feeble strength scarcely sufficed to bear her aged frame through the aisle to her pew; yet when there, she bowed meekly her knees in adoration of the merciful Being on whom she has always relied for strength to discharge all her duties. How it affected me to see her worship and adore, and with so much humility praise, her Heavenly Father, into whose presence she expects so soon to be brought, need not tell you. My heart was subdued into admiration, and love, and gratitude unspeakable, that I had lived to see his day, and worship by the side of one so unaffectedly pious as this benevolent and noble lady. To-morrow I must part from her, perhaps to see her face no more till we meet to worship together forever in the mansions of blessedness. She will soon 'die in the Lord, and her works will follow her.'

"*Monday morning, 8th Dec., 1835.* After breakfast took leave, and, in company with Lord Lorton, walked to Coles Hill, about one mile. The road led through an extensive park, and well-cultivated grounds and pastures of green grass, in which were feeding the finest cattle. Coles Hill is a village of neat buildings, a venerable church, and a well-kept hotel.

"A fly-coach was prepared for me by his Lordship's orders, at the door of which I took leave of this worthy nobleman. It is nine miles to Birmingham, where I found the good and Rev. Mr. Marsh and family ready to receive me. Their conversation, especially on religious subjects, was some of the best in England.

"In the evening we attended worship in his lecture-room. About one hundred and fifty persons were present, whom I

was prevailed on to address—would it had been in a *better* manner!”

Here follows a memorandum of dates and persons in the writer's passing again through Oxford—stopping at the Rev. Mr. Hill's—much religious company—and a sweet family, &c. He then resumed his letter:—

“On the 10th of December I was taken in a coach to the *Holton Rectory*. The excellent Tyndales were at breakfast, and received me with warmest expressions of kindness. They said they had made an engagement for me to visit Wycombe in my return to London, and I *must* fulfil it.

“In answer, I pleaded my previous appointment to meet Lord Bexley on the 10th, also the letters I had written to Mr. Wiggan and the Rev. Messrs. Pratt, Dodsworth, and T. H. Horne, to see them in London. ‘All these,’ said Mr. T., ‘you can inform to the contrary. And as to Lord Bexley, I know *he* will be glad to hear you have complied with the pressing invitation of the Norris family, at Hughenden, High Wycombe.’ Accordingly the letters to London were despatched, that I should defer my return to that city for one week. At dinner were several gentlemen from Oxford, among whom was a Mr. Malon, just from *Geneva*, (Switzerland.) He told me that the Christians in that famous city are subject to great persecution, and are often in danger of losing their lives, on account of their belief in the *Divinity of Christ*, and the atonement made by his blood.”

[Here the thought is suggested, that if this be true, it is full of instruction to Churchmen, to be on their guard against innovations. John Calvin, the father of the Genevan Church, refused to adopt the English Liturgy, claiming the privilege due every public minister not to “*stint the Spirit*.” This liberty, in the “leaders of public devotions,” ended in the rejection of the divinity of Christ, and the atonement made by his blood, which may be said to be the heart and soul of Christianity.

Have not the same effects followed the same course elsewhere, even in America? As for *persecution*, it is but another

name for heathenism, whether that be pagan, papal, Genevan, or puritan.]

A worthy clergyman and his wife, Mr. and Mrs. Williams, of High Wycombe Church, met the writer at the coach door, in that venerable village, on the 11th of December, 1835, and offered him every comfort which a very cold morning required.

Here the epistolary record proceeds:—

“Mrs. Norris, who had invited me to *Hughenden House*, came in her carriage to Mr. Williams’, and introduced herself in the most friendly manner; and after having arranged all things as to my dining at Hughenden on Monday, and with Mr. W. on Tuesday, went to her husband’s splendid dwelling, about one mile and a half from Wycombe; and it is from one of the rooms of this house that I am writing this, (at five o’clock, P. M., and at six we dine,) surrounded with every comfort.

“But all this is nothing to an immortal soul, and would not be sought nor enjoyed, but for the good it will, by God’s blessing, effect to what I deem a sacred cause.

“*Half-past ten, P. M., in my chamber.* The dinner and the tea, and the evening conversation of the first day, at Mr. Norris’, are past, and the whole has left on my mind an impression very favorable. When the ladies had retired, there was the free conversation, but none of the former habits of drinking. A few half-filled glasses were barely tasted, and that was all. My excuse for drinking *not a drop* was deemed all-sufficient, viz., that ‘I had learned to be quite happy *without*, and therefore always have the best before me, whether in the woods, or on the wide prairies.’ The conversation of course turned on America and the *far west*, and you may fancy what was said—on their part most respectful to America, and on mine not wanting in grateful remembrance of good old England.

“Mr. Norris is every whit a gentleman, in the best English sense of the term. Tall, erect, and dignified in his person, yet, to my taste, too silent. A fine forehead insures to him the reputation of good sense, though he should speak but little. Mrs. N., however, makes full amends for her hus-

band's taciturnity. They have several daughters, much esteemed. Two of them were present. The clergyman of the parish was also present. His house and church are but a short distance off. Blessed land! which has a house of worship wherever it is wanted. What would it be if the Radicals should prevail?

"*12th of December, five o'clock.* Sir James Stewart, who, with his lady, are here on a special visit, was saying this morning in the library, that he had found pleasure in reading the Holy Scriptures in German, that he might keep up his knowledge of that language. This brought to my mind the many Germans in Illinois, some of whom the Rev. James Richmond visited, and I ventured, for want of other subjects, to tell him the whole story of that interesting event, and of the great want of a German Prayer-book for the benefit of this people, and of our failure for the want of sufficient funds. This drew his attention, so that he expressed a wish that I would put what I had said on paper, that those in England who feel a sympathy for the Germans in America might take some order on the subject. Feeling great pleasure at his suggestion, I went immediately to my room and wrote a short memorandum of the facts and gave it to Sir James and Mrs. Norris. It is the opinion of both these persons that her majesty Queen Adelaide, being of the German nation, will feel interested for her countrymen, and do something handsome for them. A pious nobleman, intimate in the royal presence, (Lord Howe,) is mentioned as a proper person to speak to on this subject.

"Lady Stewart is an intimate friend of Dr. Chalmers, of Edinburgh, and wants me to make a visit to that city.

"*13th of December, Sunday.* Went to church—full congregations—Rev. Mr. Stebbing preached—good sermon—has a great Sunday-school—a venerable building—all around, beautiful fields, varied views, hill and dale."

"In the Evening, after church at Hughenden, }  
Sunday, the 13th, 1835. }

"MY DEAR WIFE:—

"I have just finished a short record in my diary. This, you know, is quite well in its place. The truth is, I am quite

tired with this dry way of talking. I want something like conversation with one whom I so highly esteem, and so tenderly love. In the first place, I want to tell you how I long to be at *home*. This is not because I am ill treated in this dear Old England; for never man was more cordially entertained. But still I look on every moment passed even here among the best of friends, as bringing me nearer and nearer to the time when I shall set my face once more towards my home and the scene of my duties in Illinois. The splendors of an English country seat, and the perfection with which their arrangements are all made, both for refreshment and sleep—alternate exercise, and reading and social intercourse, are truly admirable; but *home* is still dearer to me than all; not because of its permanency of location—for I consider *that* as out of the question—but my home, whether in the wilderness or on the prairie, is dear to me because you and the children are in it. And yet, alas! how little of this unenvied pleasure is destined to fall to my lot! My very profession has put me on the *wing* and on the *wave*, till I reach the haven of everlasting rest. Be it so! Amen! The clock strikes twelve of this the night of the thirteenth day of December, 1835. This warns me that I am now past the sixtieth year of my age. But instead of spending my time in telling my feelings of useless regrets, and in thinking on my useless life of three score years, I will rather tell you how thankful I am for God's unmerited goodness in providing a fountain of mercy in which my sins can be washed away, and through which the sanctifying graces of his Holy Spirit can be vouchsafed to fit and prepare me for the remaining duties still to be discharged in the short portion of my remaining days.

“I have especial reason to be thankful that the few closing hours of my sixtieth year have been spent in pious exercises. The meeting was in the library, and quite numerous. The Rev. Mr. Stebbing and lady were, however, the only auditors, except the members of this household. Hence you may infer how large is the family of an English gentleman. When the prayers and the lecture were over, we all retired to the drawing-room, where religious conversation was continued till the date of this evening's memorandum.

"*14th day of December, 1835.* Morning reflections on my birth-day: My sleep has been sweet for six hours. Would that the sleep which is to precede the morning of my eternal birth-day might also be sweet in Him 'who alone is the resurrection and the life,' 'in whom whosoever believeth shall not die eternally.' 'Lord, I believe; help thou mine unbelief.' I believe that thou, and thou only, canst 'raise me from the death of sin to a life of righteousness,'—righteousness not mine own, but thine; thine, as the wedding garment was the king's, at the marriage feast, bought, made, and prepared and offered by his royal hand unto every guest who came in faith and trust in him, reconciled by the merits and espousals of his Son with his bride the Church. O King of kings! infinite and merciful, and made merciful to me the chief of sinners in thy Son the best beloved, look on this *robe*, 'the wedding garment,' and let thine anger cease from me forever. Smile upon me as I sit at the gospel feast. Send thy Holy Ghost to purify my nature, my moral and spiritual powers, that I may taste and eat of thy heavenly bread in the table of thy Son. Let no fever of inbred sin remain in my soul; let no lurking disease prevent the spiritual food which thou givest me from being sweet unto my taste and nourishing to my soul. O make me 'holy as thou art holy;' and being in thine house, and fed by thy bounty, and assimilated to thee in heart, and will, and understanding, in taste, design and desires, I may be allowed to continue in thy presence and enjoy thy loving kindness even to my life's end. All this by faith—till faith shall give place to fruition. This petition I lay at the foot of thy mercy-seat. Take it into thy hands, O benignant Jesus! thou only advocate for sinners. Take and present it at the throne which no mere man can approach unto—in thy prevailing name. Amen."

The above are reflections on the morning of the writer's birth-day, æt. sixty. The Norris family had made a dinner for the occasion, and invited several friends from a distance, among whom were the Rev. Mr. Knolles and his wife, of PENN, the ancient residence of Wm. Penn, the founder of Pennsylvania, in America. Also the Rev. Mr. and Mrs. Williams, of

Wycombe; the Rev. Mr. Vincent, of Guilford; and Sir James and Lady Stewart, &c.

There is nothing on record of this birth-day dinner except the following:—

“What Mr. Norris said, after signifying his desire for silence, on the removing of the cloth after grace, both surprised and humbled me. I cannot repeat it on paper; much less can I tell you what I said in reply. If God be glorified, it is enough.

“*15th of December.* Went to Wycombe—dined with the Rev. Mr. Williams—attended the Missionary Society—said something, and heard others say a great deal—pronounced the blessing, and rode home with the dear Norris family.”

The above is but a small part of the transactions which took place on the 15th of December at High Wycombe. A sum of forty pounds was made up for Illinois, and there were introduced to the writer Mrs. Dr. Rumsey, of Amersham, and her niece, the latter lately from Yorkshire, and well acquainted with the writer's friends, the Grays, of York. More of these very excellent persons hereafter.

*16th of Dec.* Immediately after lunch the writer set off with Sir James and Lady Stewart for London. Arrived at 50 Harley street, dined, and went to his room to read his pile of letters—among these is one from his wife.

Will not the reader be pleased with the sight of a few extracts from the letter above alluded to? They are as follows:—

“*Gilead, Michigan T., Nov. 30, 1835.*

“MY DEAR HUSBAND:—

“I have not written since D—— left here, October 23. He took a letter to forward from New York. By the Churchman I am grieved to see your visit to England opposed on the old ground of its being derogatory to the honor of the Church to ask foreign aid.

“Is it not astonishing that this opposition comes from that part of the American Church which owes its all to British



endowments? Dr. Rudd joins in condemning the measure! It is, however, no small satisfaction to see the able pen of Dr. Jarvis employed in your defence.

"You have, I doubt not, the hearts and prayers of very many sincere Christians; and if it be God's gracious will that his word and his sacraments shall be given to the thousands now wandering in the wilderness, who shall hinder?

"Vain is the opposition of man. God will, I doubt not, enable you to go forward and open the hearts of Englishmen to the wants of their own exiled countrymen. And thus their Christian liberality shall shame those who hold up this spectre of national honor to oppose the furtherance of so blessed a work. \* \*

"You will be delighted to hear that the children are all well, and in every respect conducting themselves as you would wish. Since Dudley left, Henry feels himself in a very responsible station—sees to everything, and is a pattern of industry. He reads in the evening, but cannot yet give up any part of the day. Mary writes and reads, and daily makes improvement, and is, I humbly trust, not without serious thoughts. Philander is very anxious I should give you a good account of him—that he keeps me in good fires; writes, and reads, and ciphers; all which is true. Mrs. Russell is quite well, and anxious as ever for your prosperity. You will feel desirous to know how we spent Sunday since Dudley left us. Our little company,—Jane, the three children and myself,—meet in my room. We go through the prayers, sing, and read a sermon. Again in the afternoon the evening service. The boys have never evinced the slightest desire to deviate from this old custom. This is a great happiness to me, and I trust that the blessing promised to two or three assembled in the name of the Lord is with us.

"The autumn has been very pleasant. Last Monday it set in pretty cold, and to-day the snow lies four inches deep. Mrs. R. and the children all beg to send their love to dear father.

"With best wishes and prayers for your safety, I remain

"Your affectionate wife,

"S. M. CHASE."

It illy becomes the writer to speak of the above letter of his wife, otherwise than as affording useful and religious reflection of a public character. The manner in which the Sunday was passed in Gilead will do this.

If every settler in a new country would carry his Bible and prayer-book with him, and manifest his estimation of those heavenly treasures by a daily use of them, especially on the *Lord's day*, without any hankerings for strange pastures, the wilderness would soon, in a moral sense, "bud and blossom as the rose." Let every Church family behave consistently with their high privileges in possessing the word of God and a primitive liturgy, and adorn their faith by a holy and obedient life, and, till public churches are provided, let them and their children gather round their domestic altars and go through all they are allowed to use, both of reading the Holy Scriptures as they are appointed, praising God in the Psalms, and supplicating his grace in the prayers,—let this be done, not occasionally, but constantly, as the blessed Sunday returns from Advent to Advent again, through all the changing scenes and services of the ecclesiastical year,—and no fear of God's failing to bless their endeavors to their own and their neighbors' benefit.

As Abraham "gained souls in Haran" by the exercise of his steady faith, even so Churchmen, by continuing to "walk in all the commandments and ordinances of God blameless," would "let their light so shine before men that they, seeing their good works, would glorify their Father which is in heaven."

It is by a contrary course that the Episcopal Church loses her members as they quit her well arranged Churches in the east. They first leave the constant use of their Bibles and prayer-books; and, as they press forward to the far west, they mingle with all the mixed multitude of sects and parties. They hear little of the Holy Scriptures, and when they pray they know not what petitions will be uttered by the speaker for them to offer up. They are often thus confused in their course, and the way to eternal life is no longer made plain before them. And who wonders if they become infidels, and receive at last their portion with the wicked? This

result has been so often witnessed by the writer, as he has followed the peopling of this dear country to the west and far west, that he thinks it his duty to press the consideration of its awful consequences with a never-dying energy. He believes it as he believes "*that which he has seen and handled,*" that if pure Christianity be preserved in peopling the western country of America, it must be by the Bible and the prayer-book; the one teaching *what to believe*, the other *how to pray*.

The length of the foregoing reflections makes it more necessary to be brief in noting the rapid course of events as they followed in his return from Wycombe to London.

On the 18th of December he became acquainted with Captain Wellesby, Secretary to the Missionary Society in Canada, Mr. Elliot, and the Rev. Mr. Gray, of Huntingdon.

19th. Visited the Rev. Messrs. Pratt and T. H. Horne.

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## CHAPTER XVII.

DR. TURNER—TUNBRIDGE WELLS—MRS. WALKER (DAUGHTER OF WILLIAM JONES)—MR. COWBURN'S—REFLECTIONS IN THE CHAMBER OF A DECEASED FRIEND, G. W. MARRIOTT—SPRING GROVE—LUNATIC ASYLUM.

ABOUT this time the writer received notice from Mr. Mortimer—the bookseller who had been commissioned to receive books and other donations for Illinois—that he had a letter and present for him from *Dr. Turner, the Historian*. The letter was addressed to Mr. M., and is as follows:—

"SIR:—

"I have just read the Appeal of Bishop Chase, stitched into the last British Magazine, and so much approve of his great object that I inclose a draft for five pounds, and three pence for the postage of this letter, to be applied to the Protestant Episcopal Theological Seminary, which he is establishing.

"As he desires books for his Illinois seminary, as well as

subscriptions, if my two volumes of the Sacred History of the World will suit his object, I inclose an order to you on my bookseller for them.

"As he mentions the efforts making by the Jesuit and Romanist missionaries in those parts, he may like to have in the library the four volumes of my modern History of England; the first of which contains some new facts in the beginning of our Reformation under Henry the Eighth, and the first part of the third states others as to the spirit and progress of reformation in Europe before Luther appeared; and in the others, the efforts of the Papal See to overthrow the Reformation after it was established in England. I inclose to you an order for these volumes, if the Bishop should like to have them.

"Nothing can be more truly charitable nor more perfectly honorable to him than his exertions on this occasion.

"I am your most obedient,

"SH'N TURNER.

"*Cottage, Winchmore Hill,* }  
*Middlesex, 6th Dec., 1835.*" }

The writer's answer to the above:—

"*To Dr. Turner.*

"VERY DEAR SIR:—

"I feel a deep sense of grateful respect in reading your letter of the 6th of Dec., to Mr. Mortimer, authorizing him to draw for your valuable publications, and for five pounds, for the benefit of the Illinois seminary; and I hope I am not stepping out of the path of propriety when I claim to say things directly to you, which I am sure Mr. Mortimer would only report at second hand, viz., that I thank you most sincerely, and very highly estimate the publications which are thus presented from your learned pen. I thank the good God that he hath put it into your heart to think of one so unworthy as myself, even so as to make him the instrument of doing good to the souls of men.

"My whole diocese have reason to join me in this debt of gratitude.

"Your faithful and humble friend,

"PHILANDER CHASE.

"50 *Harley street, London,* }  
     *19th of Dec., 1835.* }"

The following is the answer to the above :—

"REV. SIR :—

"I feel obliged by receiving a letter from you so friendly worded, and with such Christian feelings, and wish to pay you the respect of acknowledging it, and of expressing my warm approbation of your great objects and of your disinterested exertions to promote them. America at this moment, with all her other merits, greatly wants such characters and conduct in her expanding population as you have displayed. She is thriving in all worldly prosperities and distinctions, but has not proportionably increased her religious attainments, nor given a due share of her attention and attachment to them. A better spirit, however, seems to be now awakening within her.

"Her missionary efforts and success in the Sandwich Islands, in Burmah, in Liberia, and elsewhere, exhibit both great ability and true philanthropy; and you are showing, in your own plans and efforts, what some of her children are capable of.

"May the Divine blessing attend your labors, and enable you to effect what you propose.

"And may your example be a light to guide and excite others to be as active and as desirous as yourself to unite the knowledge and love of their Saviour with all the other intellectual acquisitions of this highly favored period!

"I have the honor to be,

"With every consideration and esteem,

"Yours most faithfully,

"SH'N TURNER.

"22d of Dec., 1835, }  
     *Cottage, Winchmore Hill.* }

"*Rt. Rev. Philander Chase, Bishop of Illinois.*"

Here the writer would insert in his memoir a tribute to the memory of the Rev. Wm. Jones, of Nayland. Mrs. Elizabeth Walker, his aged daughter, the writer had never seen, but had great reason to be grateful to her for having, with other descendants of her venerable father, sent, soon after the writer's first visit to England, a valuable present of a telescope to Kenyon college, Ohio.

This lady wrote him several letters, inviting him to pay her a visit at Tunbridge Wells. These letters, however, were so *laudatory* that he thought fit to write her the following letter:—

“50 *Harley Street, London, Dec. 19, 1835.*

“To MRS. E. WALKER:—

“Your very obliging and truly Christian letter came through Mr. Mortimer into my hands to-day. I had just before despatched my answer to one which I had received from Mrs. Hayden, at Guilford, another of the grand-daughters of him whom, for his learning and exemplary biography, I have for so many years never ceased to admire.

“Your very kind invitation to pay my respects to you at Tunbridge, I highly prize; and would do my best to comply with it, if I did not fear your sad disappointment; for indeed I am not worthy of the estimate of my character expressed in your letter.

“I should indeed be glad to see you and all the descendants of ‘the Rev. Wm. Jones,’ but in order to have the pleasure which such interview would give unalloyed, it is essential that I be received into your loved family in my *true*, and not a fictitious character—rather desirous of doing good, than having done it—as anxiously wishing to be deserving of your esteem, rather than having as yet deserved it. If, on these terms, you will admit me, I will do my best to arrange it so as to be in Tunbridge the Monday after Christmas.

“In the mean time and always,

“I am, dear madam,

“Your faithful and obedient servant,

“PHILANDER CHASE.”

Soon after this the writer went to see her, and from her house wrote the following letter to his wife:—

“*Tunbridge Wells, December 28, 1835.*

“MY DEAR WIFE:—

“I am now at the house of good Mrs. Walker, the daughter of the sainted Jones, of Nayland. She is now seventy-four years of age, and in pretty good health. I was received by her as an old friend, though I had never seen her before.

“You are aware that our acquaintance is founded on my very sincere and lasting regard for the character and writings of her venerable father. His *Catholic Doctrine of the Trinity* is sufficient, if all other of his able writings were to perish, to embalm his memory in the affections of all faithful Christians, and make his posterity respected among men.

“She is quite well acquainted with my history, and takes a deep interest in my present movements.

“Few things irrelevant to this theme were admitted for conversation at dinner. All her family are engaged in planning for the benefit of Illinois.”

Among the names of persons who showed kind attention to the writer at Tunbridge, are the Rev. Dr. Hamilton and his lady, from Ireland; Mr. and Mrs. Head; Mr. Cooke, who gave him the use of his carriage to visit Southboro', to see the Misses Tucker, to whom the writer had letters from London, and who took a deep interest in the Illinois cause; and Miss Mary Caroline Ward, who was staying at the Wells with Lady Ripon.

Nearly three days were spent in this lovely and picturesque place, *Tunbridge Wells*, which the writer has reason never to forget.

Under date of the 31st of Dec., 1835, is the following account of his leaving Tunbridge Wells, and coming to Sydenham, a sweet village, eight miles from London:—

“I arose this morning at seven; dear Mrs. Walker, on account of her age and infirmities, could not appear; but her daughter Mary, and her good husband, the Rev. Mr. Bailey,

came up from their house, about one fourth of a mile off, and breakfasted with me, after which we prayed and gave a blessing.

"The morning was very cold. I entered the coach at eight, and rode twenty-eight miles to '*South End*.' No sooner had the coach stopped than I was addressed by Mr. Cowburn from his own carriage, ready to take me to his house, about the distance of four miles, where I was introduced to Mrs. C., who is the mother of twelve lovely children, about equally divided in their sexes. Mr. Cowburn is fifty-seven. Mrs. C. is not far from forty-five; both youthful looking for their age, of plain, pious, and most agreeable manners. Their house is more than comfortable, yet nothing extravagant. The rooms are numerous and richly furnished, especially with most tasteful pictures and good books. As soon as acquaintance was made with his family, Mr. Cowburn took me to my room, which is large, comfortable, and well furnished.

" 'This,' said he, 'is the room in which our mutual and good friend, George Wharton Marriott, breathed his last earthly breath, and from hence was taken to his rest.' He then took me into another room, where that good man used to sit and study, and contemplate the eternal realities of blessedness into which he was conscious he was then about entering. It looks out upon a beautiful lawn and field, not altogether unlike the prospect from our Gilead dwelling. I can hardly describe to you the feelings I experienced in reflecting on the *nearness of thought* to that good man, (for I can call it by no better name,) which I this moment experience.

"If I were disposed to *fancy*, I might indulge in it at the present moment in all its luxury. From the very place where I am now writing this, did the spirit of my friend depart to Abraham's bosom. Methinks I see him return, by the same path he went, to revisit the room whence he recommended his soul to God; and finding his old affectionate friend now entertaining him in his memory with indescribable tenderness, he bids him 'hail,' and warns him to be ready to follow, whenever God shall call, to the mansions which Jesus hath prepared for those who love him.

"I forgot to tell you that between the time of my arrival



here and that in which I am writing this, I went to Church and joined in our loved service. The Rev. Mr. Hutton read prayers, and another clergyman preached — text, 'Forgetting those things that are behind, I press forward.'

"*Half past eleven at night.* The Rev. Mr. Legg, and the Rev. Mr. Hutton, (the brother of dear Ann Hutton, once of Colchester, now of Clapham,) dined with us.

"Much conversation on the subject of Illinois.

"Mr. and Mrs. Cowburn increase in my esteem.

"They are decidedly religious persons, and seem to be training their children in the right way.

"New Year's Day of 1836 was spent by the writer in the lovely village of Sydenham, and attended divine service in the Rev. John Bowdler's church.

"Himself being indisposed, his curate, the Rev. Mr. Pindar, did the duties of reading prayers and baptizing infants.

"Dinner at Mr. Cowburn's; present, Mr. Adams and his lady, — a fair specimen of the days of King George the Third, — that gentlemen having been secretary to William Pitt. Of the same stamp was a Mr. Pierce, quite the gentleman. These, with Mr. Pindar, and the host and hostess and their excellent family, form a party as agreeable as the writer met in England.

"*2d of Jan.* Breakfasted at eight; family all present in the library; morning prayer and blessing.

"Set off in the coach with Mr. Cowburn for London; country beautiful; buildings splendid; villas frequent, till we were lost among the palaces which surround the great city of London. Very joyful welcome at 50 Harley street; found all busy in preparing for Ellen Wiggin's wedding with Lord Meadowbank's son, of Edinburgh, on the 5th.

"Mr. Wiggin opened a letter addressed to himself, just come from Lord Bexley, inclosing twenty pounds, from two ladies, as a new-year's present to Bishop C——. Charles Crawley writes that I must dine with him on the 10th instant.

"*3d of Jan., 1836.* Attended church with Rev. Mr. Watson in St. Philip's, Clerkenwell parish. Dined with him, and drank tea at Mr. Randall's, Rodney street.

"*4th.* At the British Museum. The Rev. T. H. Horne says

Dr. Miller, of Princeton, New Jersey, having caused his letters against Episcopacy to be printed in London, he (Mr. Horne) had reprinted Bowden's and Cook's answer, and exposed them for sale in London.

"5th. Saw many best friends, and agreed to be in Cambridge on the 25th. Went to see Rand's pictures of Mr. Calhoun and Lord Bexley; both excellent.

"7th. According to previous invitation, the writer went to Spring Grove, near Hounslow, formerly the residence of Loz. Joseph Banks, and witnessed the comforts of the well-ordered family of Mr. and Mrs. Pownell.

"While there wrote answer to the following note from Mr. Cowburn:—

"MY DEAR BISHOP:—

"The Honorable and Rev. H. Legge, Lord Dartmouth's brother, has sent me five pounds for your great and worthy object. You will remember meeting him at my house at Sydenham. Mr. Bowdler, Mr. Price, and I will give something, and many of my little tribe will show their good will for the cause, and their fondness for you, by giving a few mites. Bread cast upon the waters of Illinois river, to be carried to the greater waters of the Mississippi, will be found again in as few days as the bread cast on the waters of the Thames or Irish Sea.

"Mr. Legge does not wish his name *printed*; so pray don't, yet; but I have written to him to let his light shine, and so encourage others.

"Yours, most faithfully,

"W. COWBURN.

"10 Lincoln Inn Fields, {  
4th Jan., 1836.'"

The following is the writer's reply:—

To the Hon. Wm. Cowburn (Sydenham.)

"Spring Grove, near Hounslow, {  
Jan. 8th, 1836.

"VERY DEAR FRIEND:—

"Your favor of the 4th I received while in London, but by

reason of many engagements had not time to answer it. For the *kindness* of friends whose names you mention, I feel truly grateful, particularly for the expressions of it by your lovely family. How dear is the remembrance of you all in my conscious mind!

"What I saw and enjoyed under your hospitable roof will remain with me always. The remembrance thereof will pass over my heart as the wind passes over the well-tuned instrument, causing sweet sounds.

"Do frame pleasant expressions to say to them all in my name, beginning with the oldest, and not ceasing till you cover the darling infant, the twelfth in the series, with kisses. I also am a father, and can feel as well as talk on a subject of this nature.

"Ever faithfully yours,

"PHILANDER CHASE."

While the writer was at Spring Grove, he visited an English lunatic asylum; and the following is the record of it, and what ensued after returning to Mr. Pownell's.

Under date of Jan. 8th, five o'clock, P. M.:—

"I have just returned from a ride in Mr. Pownell's coach to visit the lunatic asylum in the neighborhood.

"Sir William Ellis and his lady, who dined with us yesterday, superintend this benevolent institution. We visited the apartments, and found all things in the neatest order, indicative of the greatest possible comfort to the patients. All the work is done by them, not only willingly, but with eagerness; nothing seeming so dreadful to them as want of employment in confinement.

"By the means of gentle treatment, wholesome food, and pleasant temperature of air, many of these unfortunate beings are restored to a sound mind, and eventually return to their friends. There are about five hundred of them, and such is the economy of the establishment that they are sustained at the rate of five shillings per week each, which is about one half of what it used to cost the public before this asylum was built; and with the surplus revenue the building and comforts

are increased every year. One large room is devoted to the duties performed by the chaplain; prayers every morning and evening.

"Sir William's rooms are furnished, I believe, at his own expense, with many of the most interesting pictures by the first artists in by-gone days.

"*8th, twelve o'clock.* A large company of religious ladies and gentlemen dined at Mr. Pownell's this day; set down at six; coffee at eight; tea at ten; prayers at eleven; and went away at twelve.

"The enjoyment of the good things before us was temperate, the conversation edifying in a true Christian sense, the manners gentle, and good sense and sound principles pervaded the whole. Names not all remembered. Mr. and Mrs. Strahan, Rev. Mr. Hamilton the curate, Dr. Julius, Mr. and Mrs. Budd and daughter, were among the number."

If the reader is displeased with the above extracts, because of their length, perhaps the following may suit because it is more laconic:—

"*9th of Jan.* Breakfasted at eight; came off in the coach, in company with Mr. Pownell, to London; set down at Bond street; came home to 50 Harley street; found a letter from the good Bishop of Sodor and Man, inclosing me his subscription of twenty pounds. Mrs. Wiggin and her daughters, Charlotte and Mary Jane, well; Frederick gone to Boulogne (France) to school. Dined with the Rev. Mr. Pratt; all the family present; slept at his house, and had much pleasant conversation.

"*10th.* Attended church at St. Stephen's; heard the good rector preach one of his excellent sermons; took lunch in his family; came to Harley street, and attended church at Dr. Jennings'; went to Mechlenburgh square; dined with Charles Crawley; came home and read Dudley's letter from America; read family prayers; ready to go to Amersham to-morrow morning; now it is two o'clock, and just heard of the dreadful fire in New York. This will go off before I come to London again, so I must leave it to be sent by Mr. Wiggin.

"Your faithful

P. C."

## CHAPTER XVIII.

If the writer had reason to introduce the Tyndales to the reader with some ceremony, good Dr. Rumsey and his lady ought not to be unnoticed in taking their places in this memoir.

Abundant reasons for this remark will appear as we proceed in this narrative, even to the present moment. So benevolent, so good, and for so long a period literally growing continually in the grace of our Lord Jesus Christ, and in favor with God and man.

But prefatory praises would be as unacceptable to them as they are unnecessary in this history. Let actions show what Dr. Rumsey and Mrs. Rumsey, of Amersham, really have been, and are now—the ornaments of their age.

The following extracts from the writer's letters while at Amersham will show better than any studied narrative:—

*"Eleven at night, Amersham, Jan. 11, 1836.*

"MY DEAR WIFE:—

"I have been most kindly received by good Dr. Rumsey and his excellent lady. Never were persons more affectionate and hospitable. They have two nieces and a nephew with them. Two clergymen, Mr. Bridges, of Essex, and Hon. and Rev. Lowther John Barrington, came to dinner, and stayed till quite late. The evening was passed in the best manner, and in the interchange of Christian sentiments. The Rev. Mr. B. is rector of *Chesham Bois*.

"*Jan. 12.* This day, many calls and much conversation. Rev. Messrs. King and Pegas at dinner. In the evening Mrs. Day, of Jarratt Hall, and the Rev. Mr. Foster, and many others. Few persons seem more beloved and respected than Mr. and Mrs. Rumsey.

"*Jan. 13.* At ten, A. M., Mrs. Rumsey and her two nieces accompanied the writer, in Dr. R.'s coach, to High Wycombe; called on the way to see a friend, and there we were introduced to a Mr. Wilkinson, the Quaker gentleman of whom so much begins to be said, who is about to leave that society and

join the Church. He says there is nothing but the darkness of Deism among them—that they have cast off Revelation in God's Word, the Holy Bible, and in its stead substituted their own fleshly opinions.

"He seemed deeply affected when I told him of '*the way, the truth, and the life*,' which are to be found in the Episcopal Church, by setting forth Christ and him crucified, to be received by faith, and this not by destroying or nullifying the means of grace, but by regarding them as of divine appointment, to be obeyed in faith of the truth of God's promises. That thus the Church was as a candlestick, to hold the light, which is God's Word and Prophecy, until the day dawn and the day-star arise in our hearts; and that hereby he might see the great wickedness to affirm, as did George Fox, the first of the Quakers, that the '*Holy Scriptures were but as filth*,' compared with his *light within*. The written word is the sure word of promise, when truly interpreted, and the light within is the impression which the Holy Ghost causes the word to make on our hearts, and the two cannot be by man separated. Neither the Quaker nor the Romanist can do this and be innocent. If they attempt it, their teaching is false, and leads to death.

"How Mr. Wilkinson will end in this struggle, I cannot now say.\* We partook of a well-prepared luncheon, and leaving Mary, one of Mrs. R.'s nieces, at her uncle's, came on to the town of Wycombe, where we called on the Rev. Mr. Williams, whom I mentioned in my former letters. We then rode to *Hughenden House*, having promised a second visit on this day, when leaving it some time before. Here we were received most graciously by Mrs. Norris and her excellent family. Mrs. Rumsey stayed a few minutes, and returned to Amersham with her niece.

"At dinner there were present Sir William and Lady Young and his mother, Mr. and Mrs. Carter, the Rev. Mr. Gray, &c., sixteen in number; all most agreeable; much conversation.

"*14th Jan.* Just one month since my birth-day was so

\* He afterwards became a pious member of the Established Church.

kindly noticed here. Again I was called to perform the duties of family worship. How solemn, in a well-ordered English house like this! And how different from the thoughtless manner in which those who are raised to the enjoyment of *sudden wealth* too often enter another and another day, unmindful of Him who holds them in the hollow of his hand!

"At breakfast, Mr. Wilkinson, the Quaker, was mentioned. He, it seems, has been regarded as head man among that sect of people. He was selected as one of three to express the sentiments of the Quakers to the Emperor Alexander, when, some years since, he came from Russia to England. The Norrises, I am happy to learn, intend to notice him and cause him to enjoy their good society, all in good time."

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The writer makes no apology for introducing his letters to his children, since it is to those at home that we express our thoughts most freely; they had been suddenly and in a measure unprovided for.

Through the kindness of that good man, now in Paradise, Paul Beck, of Philadelphia, Dudley had been sent to Hartford, the city of his nativity, to the Episcopal college. Thence he had written a dutiful letter to his father in England, and that letter was answered as follows:—

*"At Hughenden House, near High Wycombe, }  
Old England, Jan. 4th, 1836. }*

"MY DEAR SON DUDLEY:—

"I was truly delighted in receiving and reading your good letter, dated at Hartford, Connecticut. As this is your *native* city, where you first drew in, from your Heavenly Father, the breath of life, I know you love it even as a *place*, but much more, I trust, you will do so for the sake of its lovely inhabitants. I am glad that you have mentioned so many of their names. These, indeed, are they who 'gave me joy' at your birth, and who seized on that occasion to send gifts unto your loved and tender mother. Dearest of the dear are they, on that account, to your father's aged bosom. Cherish them, therefore, in your own, my dear son; and every day let their loved names be mentioned in your prayers. Go to them when

they invite you; and when you enjoy their sweet society, be manly, and affectionate, and grateful, and true.

"I am well pleased at the very kind solicitude which you discover, in your letter, concerning the *dear ones* left in Gilead. How deeply every word you wrote about your dear mother, and dear brothers, and sister, sunk into my heart, I need not tell you. With you, I feel a kind of agony in contemplating their forlorn and lonely condition. *There they are.* I am away, and you are away—few or no friends of intelligence to drop in and cheer them in their solitude. Oh! it makes my very heart ache to think of it. Yet there is one blessed consolation: the consideration that God, the best of all Friends, in Jesus Christ our Lord, is with them. That his presence may bless, and keep, and save them, is my constant prayer, as, I trust, it is yours. Nothing but the consciousness that I am fulfilling the *divine will* could reconcile me to the thought of being thus separated from them, and of leaving them in their present condition.

"I am happy to inform you that I am getting on in the work which brought me to England. Considering the times, I have no reason to despond. I am treated everywhere with the greatest kindness. In London my acquaintance has become enlarged, and my invitations to go into the counties and other cities are many and pressing. The family with whom I am at present spending a few days are among the first and best, and almost overwhelm me with their goodness.

"You mention good Dr. Jarvis, and his able defence of me against the very extraordinary attack made on me for coming to England. I wish you had quoted some of his words, for I have not seen this instance of his kindness. I hope the Churchman, ere this, has begun to think better of the steps I have taken, and that before I return to America, this singular opposition will have died away, in consideration of the fact of my addressing myself only for my own diocese, in behalf of those especially, who, emigrating from the British dominions, help to swell the number of the Christian flock over which the Great Shepherd has placed me, his unworthy servant. In this light my errand hither is viewed here; and instead of blaming, the members of the Church of England are disposed



everywhere to thank me for coming hither, to make known the wants of their suffering countrymen. But this view of things I think I mentioned to you in a former letter.

"Let no opportunity pass you of giving my most affectionate regards to all of the dear friends in Hartford, and remember to write often to your

"Ever loving father,

"P. CHASE."

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"15th of January, 1836. Having written to my son Dudley, I wish to say something to our other dear children at Gilead, and first to

"MY DEAR SON HENRY:—

"Most pleased am I to learn, from your loved mother's letter, that you feel the importance of the station you are called on to fill since your dear brother Dudley left home. This bespeaks your good sense in rightly apprehending things, for surely when you are at the head of a family in which is embraced your mother and sister, and young brother, and dear cousin, Mrs. Russell, and acting in my stead, by God's providence removed far, far away, you have duties incumbent on you of no ordinary weight and character; duties which, if neglected, the most painful evils must ensue; all that is dear to you and to me in such case must suffer. Thankful, therefore, am I, that you feel your responsibility, and by your diligence intend to commend yourself to the good opinion of your relatives. That you will see the great necessity of making your resolutions thus to discharge your high duties, not in your own strength, but in the ability which God hath promised to give to those who believe on his Son, our Lord and Saviour Jesus Christ, I trust is to be inferred from the holy principles in which you have been educated. You have been taught right on this head; now, I entreat you, bring into active operation the truths you have learned.

"Remember, your nature is corrupt, and your strength, as to the production of anything acceptable to God, is weakness—yea, worse than weakness: it is corruption, springing from

the carcass of our nature, dead in trespasses and sins. It must be purified by the blood of Christ, and quickened by the Spirit of God, in order to "be strong in the Lord, and in the power of his might," to resist temptation and glorify your Redeemer by an acceptable service. For this spiritual strength I hope you sincerely pray. If you do this without ceasing, God will hear you and answer your prayers; he will purify your motives, make you do all your duties for the love of his name.

"When this is the case, your waiting on your mother, Mrs. Russell, and your kindness to Mary and Philander, will be doubly blessed — blessed to you as well as to them.

"No doubt you look forward to the time of my return from England as a period of great joy. If God permit such an event, I trust it will be such both to you and to your loving father. But let us pray that we may be kept from sin, which alone can render our meeting unpleasant. Let us hate the thing that is evil, and cleave to that which is good. Let us seek peace and pursue it. This reference to the words of Holy Scripture applies to you, dear Henry, in reference to your brother Philander.

"Remember he is your brother, and I am the common father of you both; and that in my absence you are bound to be particularly kind to him. This duty I shall require of you when I return.

"And now, dear daughter Mary, I come to speak to you. But how shall I frame my speech so as to do justice to the tender feelings which glow in my conscious bosom for so loved and an only daughter? Alas! alas! neither time, paper, nor language itself, is sufficient to tell you of my anxieties for your welfare, especially in relation to your immortal soul. This is the one thing needful with you, and to secure this, I commend you to One who is able and willing to fulfil all my most tender solicitudes. May the good God look upon you and bless you! May the dews of His heavenly spirit distil on your soul, now in the bloom of your youth! May you be refreshed with His heavenly grace, and may the fragrance of your faithful and exemplary life be enjoyed by all around you — by your loving mother and tender brothers, by dear Mrs. Russell, and in good time by your fond and doting father,

"PHILANDER CHASE."

1854.

... is a man of a singularly peculiar to itself. ... the property of Lord ... the Rev. Mr. Knolles. ... His wife is a help-meet ... works of benevolence ... of the most finished ... in a carriage, by ... *Rectory*; and to ... While in his ... as he promised to

... 23d of October, 1853

... there had been more of ... —that you are kind and ... are diligent and studious. ... to the approbation of ... (if God should ... he may give you his bless-

... using to me, and, I think, accord- ... commandeth you to honor your ... I wish you to remember that there ... good actions than that of

... being, like yourself; we all par- ... parents, who, by transgressing ... and death into the world; and it ... to save me from this condemned ... own Son into the world, to die that

... to your parent on earth lead you ... through the perfect obedience of his ... your actions have an eye to the ... This you cannot do without the ... and the heavenly grace which Jesus

has purchased for you by his blood. Pray, therefore, that you may set God always before you; and in all your actions try to please him. If you truly believe in his Son Jesus Christ, and hate the sins which cost his sufferings, God will look upon you, and be gracious unto you; and you will look unto him, and try to please him in all things.

“‘And this will constitute a sweet communion with him. For the Spirit of God, who maketh holy whom the Son hath redeemed, and who believe in his name, will come unto you, and help your infirmities, and put into your heart good desires and heavenly motives. So that those actions which otherwise might be done through a desire merely to please man, may be raised and become acceptable through Jesus Christ our Lord, because they are done through a high and heavenly motive to please God. The great benefit which this will effect in you will show itself by governing all your conduct, and making you a *good boy* in *secret* as well as in public—when no one sees you, as well as in those actions which are open to others.

“‘God being everywhere, and knowing all your thoughts, you will, if you endeavor to please him, strive to *think* as well as to *do* right; and if your passions incite you to anger, or lust, or malice, or revenge, you will immediately fly for aid to resist evil to your heavenly Saviour, knowing without his grace you cannot withstand the enemy. You will earnestly pray for help in time of need; and should you find yourself averse to this duty, you will ask him to teach you, and help you to do even this duty in spirit and in truth. Thus, my dear son, use your one talent, and God will give you many, to enable you to obey him in all things.

“‘Your affectionate father,

“‘PHILANDER CHASE.’”

## CHAPTER XIX.

JOURNAL CONTINUED—MRS. COTTRELL—BISHOP OF SODOR AND MAN  
—LETTER FROM HIS WIFE CONCERNING THE BURNING OF THEIR  
HOUSE AT GILEAD—ITS EFFECTS.

FROM *Penn* the writer came to London, and being in company with a large number of clergymen at dinner, one of the company observed that he had heard the daughter of the Rev. Mr. Scott, the commentator, say that her father and brother lamented, in the close of their lives, that they had not written more decidedly upon what, after more mature reflection, appeared to them the true government of the Church, by divine power given unto the apostles, to be transmitted to the end of the world, as in the last chapter of St. Matthew's Gospel, in the concluding words.

The wish was expressed that this fact could be made public.

"*Jan. 20th.* The Rev. Mr. Gray, of Godmanchester, Huntingdon, called and agreed to meet the writer in Cambridge next Thursday. Saw the Rev. Mr. Pratt, who said the subscription had already risen to one thousand two hundred pounds.

"At three quarters past five, was at Sydenham, ten miles from London, and dined with good Mr. and Mrs. Bowdler.

"*21st.* Much company at Mr. Bowdler's, of Sydenham.

"*22d.* Breakfasted in London with Mr. and Mrs. Laboursher. The brother of Lord Mandeville and his lady were present. Happy is it that the hearts of these noble persons seem to be set on things above—the riches and honors which are at God's right hand. Much was said on religious subjects, and great interest was discovered in promoting its holy influence in the hearts of men. It seems a distinguishing characteristic of the present times, in England, that the higher classes are learning, at the feet of Jesus, what the lower classes seem to cast far from them. Since the days of Thomas Paine this has been verified. He cut down, as he went

through the forests, the brush and unsightly shrubs, 'while the cedars of Lebanon laughed him to scorn.'

"Went to Putney Heath, the residence of the Earl of Ripon; saw Mary Caroline Ward—a long-trying friend—the daughter of Bishop Ward. His Lordship soon came in, and entered freely into full discourse of a most friendly character.

"Went to London in his carriage.

"*24th Jan., Sunday.* Passed in London, going to Church. Mr. Newton, of Pittsfield, Massachusetts, was with the writer, and drank tea at Mr. Wiggin's.

"*25th.* Half past nine, left London for Cambridge. Arrived at half past five.

"All friends waiting at Professor Schofield's. Immediately sat down to a plentiful and most welcome repast, and the flow of English talk began and continued till another room was filled with other gentlemen and ladies to take coffee and tea.

"*26th.* Dined with the venerable Mr. Simeon, who spoke of his expected departure for a better world with pleasure—comparing his separation from his friends to the dividing of waters in a stream, but to mingle soon when the pier is passed.

"In the evening there was a large meeting—all the fellows and religious students—a great company, whom the writer addressed on the subject of Illinois.

"Mr. Carns, Dean of Trinity, and Mr. Williamson, attended the writer to Mr. Schofield's.

"*Jan. 27th, 1836.* Dined with the master and fellows of Trinity college. The same civilities were shown as when the writer had the same honor in 1824.

"Attended chapel-prayers, and went with Mr. Carns to his rooms, and spent the evening in religious conversation till eleven."

*28th and 29th of January, 1836,* were the two last days which the writer passed in Cambridge. Like the mild rays of the setting sun, after a cloudless day, the parting *adieux* of the writer's friends fell gently on his mind, and left a deep impression on his heart. From that day to this he has carried this impression, and the same has consoled him when reflecting on the trials of the true Protestant Church of Eng-

land, and on those of her affectionate daughter in America. The Holy Spirit, which then guided the minds of a *Schofield* and a *Carns*, will never leave the former, and in the latter will raise up the like defenders of the truth, till the great enemy be destroyed.

“*Brampton Park, Huntington, Saturday night,* }  
                   *30th of Jan., 1836, half past eleven o'clock.* } .

“MY DEAR WIFE :—

“You have heard me say so many things of the beauty of this place, and of the polished Christian character of Lady Olivia Sparrow, its owner, that you would think me quite neglectful of your wishes were I to be silent on the subject of my second visit to *Brampton Park*.

“I think I told you that I dined with the Rev. Mr. Gray, of Godmanchester, on Friday. I did the same to-day, in company with several clergymen, after which I availed myself of a ride in Lady Olivia's carriage, which she had sent to bring me to her hospitable dwelling.

“Her chaplain received me, and soon after her Ladyship made her appearance, and gave me a hearty welcome. The evening was consumed in lively conversation on the subject of Illinois, and the interests of religion in general.

“At nine, I was called to conduct the family worship. The family who attended were about forty.

“Her Ladyship has a missionary to instruct them and the neighbors in sacred things. We returned to the drawing-room, and spent the evening till eleven.

“*31st of Jan.* Public services and sermons by the Rev. Mr. Galston, the minister of the parish—a very affectionate and talented man. The assembly for domestic worship was about one hundred.

“*Monday morning.* Music, led by a sweet organ, was very good. Conversation till twelve entirely on religious subjects.

“*Half past eleven at night.* I have many reasons to be thankful for the very pleasant afternoon and evening of this day. Present at dinner, Lady O. and her sister; the Rev. Mr. Linton and his wife; the Rev. H. J. Spreling, of Patworth, St. Agnes; the Rev. J. Warner, of Gravelly Hunt, and

the Rev. Messrs Gray and Galston. After dinner, the chapel-room was full — say two hundred persons.

"*2d of Feb.* As usual, I rise early. As yet, for more than two hours, it will be quite dark; but I have, through the kindness of my English friends, a fire lighted, and candles burning with great brilliancy. This only enables me to write my letters, which are, at this period, very numerous;—let this excuse the paucity of my letters to you. My *thoughts* are not so fettered. They are continually on you and the dear ones at Gilead; and their sweet names are often in my prayers to Him who alone can bless them. I am to be in London to-morrow evening.

"*Half past eleven at night. (2d of Feb., 1836.)* Our dinner and tea, and divine services, as usual, have this day been exceedingly pleasant. It snowed nearly all day, which prevented many from attending.

"Mrs. Linton is the niece of the Rev. Mr. Richardson, of York.

"What affects me, is the manifestation of good feeling by the domestics of her Ladyship's household.

"When I am absent from my room, they leave on my table their little offerings; and, on viewing them, I am constrained to say, 'What rich man in America, who refuses to contribute to the spreading the Gospel in the far west, on the score of "the many calls he has for things nearer home," will not feel himself moved to behold this disinterested benevolence of the servants of an English household?'

"I do not know their names; nor have I spoken to one of them, nor they to me. But they have heard that many of their countrymen have gone over the mighty waters, into the back parts of America, and, for a time, are in want of the means of grace. This is enough. They feel the benefits of the Christian religion; they wish others may not be deprived of them, and take this unostentatious way of showing their good will. In all, their little offerings amounted to twenty pounds.

"*3d of Feb., 1836.* Arose early, in good health; made ready for setting off for London. Busy, bustle, with none to help me in arranging and filing my papers; and though it is



long before day, I have enough to do. God, who never slumbereth, is smiling on me. The servant comes to ask for the hymn of praise to be sung at morning prayer."

*"London, 4th of Feb., 1836.*

"MY DEAR WIFE:—

"I have just arrived once more in this great metropolis. I hoped to do this yesterday, but found the coaches all full.

"The Rev. Mr. Galston, who had accompanied me in search of a coach, returned with me to the mansion-house, where we spent another happy day.

"This morning, after an early breakfast, set off in her Ladyship's carriage again to Huntington, where we found an *inside* seat in a coach for London; and after seven and a half hours was set down at the bank, and thence soon found my way, in a cabriolet, to my friend's house in Harley street, where were Mrs. W—— and her three youngest children and their governess, all in good health.

"The subscription now is fourteen hundred pounds.

"*5th of Feb.* Dined with Lord Kenyon in Portman square, and, coming home in deep reflection, I lost my way. Alas! alas! I am getting too old to traverse in the dark this great city of London. I wish I were out of it, and quietly sitting by Gilead fireside, thought I; but my wishes were unavailing, and so, by inquiring of the watch—who are now of the best and most obliging class of intelligent young men—I found my way to Cavendish square, and so was soon home again.

"*6th Feb.* Received a letter from good Mrs. Cottrell, of Bath, with a present of a clergyman's band-case, neatly made and adorned. She writes in the spirit of Christian love, and is doing all in her power to forward the cause of Illinois and to benefit *me*. It is singular, being personally unknown to each other, we are in habits of a free correspondence. It is to this dear lady and Mrs. Tyndale was owing the sum which I found raised for my PERSONAL benefit when I came to England, viz., two hundred and sixty pounds. It is now *merged* in the printed subscription. Her letter will speak for itself:—

“*Sion Lodge, Feb. 3d, 1836, Bath.*

“**MOST REV. AND VERY DEAR SIR :—**

“‘I feel quite ashamed to take up any of your precious time and thoughts, which must be very particularly engaged at this time of your short visit to England; though I trust and hope it will not have been in vain. How could it? for the word of the Lord has said, He would be with all his servants who really serve him in truth and sincerity; and few have been like yourself so long devoted to his service. You will have your reward, but not in this world; yet I will hope many of your old friends, and some new, have come forward with their money; a very necessary evil in the hands of many, but the greatest earthly blessing, given in the name of our Lord Jesus Christ.

“‘I cannot suppose but that you have received gifts from all the great societies in London. We have last week had a meeting in Bath for the Reformation Society, and one of the secretaries from the parent society was here, and as I could not go out, I wrote him a note requesting a large gift of tracts for you; he promised to lay the request before the board, and urge the fulfilment of it. I think I shall, though it is a very shabby note, inclose it to you, as I promised your bookseller, Mr. Mortimer, should send for them. I hope they will add better books. Had I known Mr. Seymour, I should have asked him. I hope you have received good tidings from every branch of your family, and that you take all the care of yourself possible, and do not expose yourself unnecessarily. Think of the thousands of souls that will, I trust, by the blessing of God, be saved by your exertions and instrumentality.

“‘Forgive the liberty I have now taken in sending a little band-case for your pocket, in your journeys to your many churches. It is so long since I have been able to do any work, I hardly know how to set about it. I shall hope, next week, to send a little box to Mr. Farquhar, St. John's street, for Mrs. Chase's use, ready for the voyage, and at the same time a case of newspapers and books for you. *They* are not packed for the voyage. I hope there is another large parcel of books, from the Christian Knowledge Society, marked I. C., for you. And may the presence and blessing of God be ever with you,

and preserve you long to your anxious and amiable family, is the sincere prayer of your unworthy friend and sister in Christ,

ISABELLA COTTRELL.'

"*6th Feb.* I dined with Mr. A. Ralston, and coming home found a letter from the Rev. Mr. Chambers, of Rugby, containing five pounds for the fund. He invites me, in the most affectionate terms, to come and see him after the 2d of March. And here I give you an extract from good Dr. R.'s letter. You'll remember how kindly I was treated when in his house. After assigning several reasons for writing me, as if excuse were necessary in giving me the greatest pleasure, this excellent gentleman proceeds thus:—

"'But in truth, my very dear sir, if I had not excuse for writing, I must write without excuse; for *you*, and your sacred cause, are continually occurring to my mind. I adore the good Providence of God, which, when he sees fit to cover the void wilderness with his rational creatures, raises up for their teaching such as he hath ordained to make them wise unto salvation.

"'Oh! may it be given to you, venerated Bishop, to lay hands on many zealous to cry aloud and spare not, in a world lost and dead in trespasses and sins; and to do all the work of evangelists, that your valleys and hills shall be gladdened with the sound of the glorious Gospel, and your mighty rivers bear its preachers onward, until your far west is lost in the great ocean. Truly, dear sir, a vast and blessed work is preparing, as it must appear, in your hands. May He, who giveth liberally, and upbraideth not, vouchsafe to you all needful wisdom and strength, that you may be enabled to lift up his standard as a good soldier of the cross among his enemies, although they surround you as a flood.

"'The more difficult the service, the more richly may you be made to abound in every grace and every gift which so peculiar a place in the armies of the living God prompts you (as I doubt not) to seek of Him, who has said, "Ask and it shall be given." May your consolations in whatsoever lies

before you be as sufficient as that command is plain, and that promise sure.

"It is delightful to think of the many valuable characters which this visit to England will refresh your weary spirit with the sight of. And 'as iron sharpeneth iron,' so may they and yourself, honored sir, be quickened to every good work.

"The few humble persons who had the gratification of meeting and seeing and hearing you at A——, are of one heart and mind in reverent and affectionate solicitude for your health, and your satisfaction; and heartily will rejoice if such a pleasure may be again given to them.

"Mrs. R. and her niece desire to send their love; and for myself, it is difficult for me to be content with saying no more than I am,

"Rt. Rev. and dear Bishop,

"Your obliged and faithful friend and servant,

"J—— R——.

"5th of Feb., 1836."

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"Feb. 7th, Sunday. At church, and received the blessed Supper of the Lord.

"8th, Monday. Saw the Rev. Messrs. Pratt and T. H. Horne at their dwellings. Came home, and read the following letter from Lord Kenyon, dated the 6th of February:—

"MY VERY DEAR BISHOP:—

"As I do not love you less now, or think less kindly as to your cause now, than in 1824, when I anxiously endeavored to promote it then for Ohio, I cannot forbear forwarding to you two testimonies of approbation, which must be gratifying to you, and which do honor to the high characters from which they proceeded. The first is from the late very amiable Archbishop of Canterbury, addressed to me. It is as follows:—

"*Addington, July 17th, 1826.*

'MY DEAR LORD:—

"I thank you for the extracts from the letters of Bishop White and Bishop Chase. The zeal in the cause of Christianity evidenced by both is most satisfactory, and in the unformed condition of the Church in the American states most necessary. I thank Bishop Chase for his prayers and good wishes. He has mine sincerely.

(Signed,)

"C. CANTERBURY."

"The next is an extract from a letter of the present Archbishop of Canterbury, then Bishop of London, to me, as follows:—

"*July 20th, 1826.*

"The success of Bishop Chase's establishment gives me great pleasure. I hope it may go on and prosper, and finally give a decided ascendancy, in those newly peopled countries, to the purest profession of faith, and the best form of Church government.

(Signed,)

"W. LONDON."

"Ever, my dearest Bishop,

"Your affectionate friend,

"KENYON.

"*To the Rt. Rev. Bishop Chase, }  
Bishop of Illinois, America.' "* }

"*Bishop's Court, Isle of Man, }  
Feb. 8th, 1836.* }

"MY RT. REV. AND VERY DEAR BROTHER:—

"I have been very much indisposed since the receipt of yours of the 8th of January, or I should not have let a month pass without a line. I feel a deep interest in your success, and am therefore very desirous to know how your subscription goes on. I am myself at this time laboring with great anxiety for the same object as yours in my own little diocese, for though the most ancient diocese in the king's dominions, it is in many parts totally destitute of Sunday ministrations, where they are seven or eight miles distant from any church; where the aged can never hear the church-going bell, and few ever reach their parish church except to baptize their children or bury their dead. Still the Church in Illinois is the Church in

Man, and I should be as happy to promote the edification of the one as of the other, either in spiritual or in material building. You will let me hear how you get on, and let me know as nearly as you can when I may expect the felicity of seeing you at Bishop's Court; it will assuredly be the last meeting we shall have in this world of sin and labor, for I am old, and you will not cross the Atlantic every year. I am only six or eight hours from Liverpool, in tolerable weather, and besides seeing your warmest friends, you will have an opportunity of seeing our new college and other works in your own way, all executed within the last six years. I will show you a school-room and chapel under the same roof, a plan of my own devising, which would suit admirably to be planted up and down in your new colony. You will be sorry to see the tabernacle of your old friend the Bishop so far fallen to decay, still living in the humble hope of being clothed upon from above, and the earthly house exchanged for one that has foundation eternal in the heavens.

“Pray tell me how you have been received in Cambridge, and all the other places of your visitation. I conclude you are by this time returned to London. I will therefore inclose this to Lord Kenyon, who no doubt knows where to find you. I am glad you have seen my daughter Mary, and that she has had the enjoyment of seeing you. You have translated her with you to Illinois, and changed her name. She now signs herself ‘Mary Illinois,’ in the first year of her Episcopate. I was sorry Lady Ripon was not well enough to see you, but I hope you will afford her another opportunity before you leave London. This is an unpropitious moment for your object. The Church is contributing all it can afford to the relief of the saints and martyrs of the Irish Church; and the wife of the Archdeacon of Newfoundland has crossed the Atlantic to solicit funds for the archdeacon there to build new churches. She has appealed to me, and no doubt to all the other Bishops. There is money enough in Old England; but those who have the most have got no hearts, though, thank God, there are many to whom God has given the heart and the means to contribute to the house of their God and the offices thereof. May you meet with them every day.

"I am to hold an ordination, God willing, on the last Sunday of this month, when I shall have the comfort and consolation of laying my hands upon my only son, and admitting him to the holy order of deacons. God grant that he may prove more worthy of the dignity than ever his unworthy father was.

"Ever your faithful and affectionate friend and brother,

"W. SODOR AND MAN.

"P. S. I have just received a letter from Mary, in which she says that you express fears that you will not be able to visit the Isle of Man; absolutely this must not be; surely your heart would not allow you to sail past in sight of the Isle of Man. I would apply Dr. Beattie's lines to the man who would leave the tranquil scenes of a country life for the tumults of the town. "O how couldst thou forsake, and hope to be forgiven?" I think you never could forgive yourself. There is no chance of our being in England by the beginning of May, so that you would be sure to find us, if God spare us till then. The packets between Liverpool and Douglass are daily, through the summer, to and fro."

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"9th of Feb. The following letter was received from the writer's wife. It concerns the burning of their dwelling:—

"Gilead, Dec. 23d, 1835.

"MY DEAR HUSBAND:—

"We were all made happy the night before last by receiving your letter from Portsmouth, and bless God most devoutly for his kindness in delivering you from the dangers of the sea, and from the awful dangers of a fire at sea. We are well content and happy, and I hope properly sensible of the loving-kindness of God to us, not only in your preservation, but our own. Yes, my dear husband, our quiet and peaceful family have shared in a common though sad calamity.

"Last Saturday night, we went to bed in apparent security, but about twelve o'clock, a slight noise, like the kindling of a fire in a stove, startled me.

"I sprang from bed, and throwing open the dining-room door, saw the flames had burst from the upper part of the

chimney into the garret. The cry of fire instantly assembled all the family. A tub of water was in the kitchen, and three pailsful, in as many seconds, were thrown on. It was, I saw, in vain; the fire had seized the roof, and bid them lose no time, but throw out as fast as possible. No noise or lamentation was heard; all was rapid as the flame. My first care was your sermon-box, and then the box of English letters, with your letters to myself from England, certificates, and three hundred dollars in money, received for sales of cattle.

“The most of our beds and clothing were saved; your desk, with a few post-office papers; two small tables; four chairs; my bed-curtains, sleigh-fur, side-saddle, and a few other articles. That we saved so much is more to be wondered than that the rest perished, when I assure you that, in the judgment of all the family, five minutes was the utmost allowed us from the first alarm, until safety compelled us to abandon the building. The west wind soon wrapped the back kitchen in flames, from which they saved but one bag of flour. By tearing down the board flaming fence, the ruin was stayed, and the school-house and milk-house were preserved. As soon as the things were moved back near the well, we had our beds taken to the school-house, had a candle lighted, and tried to preserve our health by wrapping up in blankets. After a month of severe weather, it had been thawing all day, and water was not yet frozen on the ground, so that our feet, though very cold, as we all were for a time barefoot, have not suffered from frost.

“Dear Henry felt how much devolved upon him, and well has he discharged his duty in making us a comfortable home. With the help of Mr. Glass, and sons, a partition has been nailed up, (in the school-room,) the floor laid double, two windows put in, and every hour adds something to our comfort. Mary's first care was your picture. I regret to say that the box of communion-plate, and the large chest of papers, are lost; the fire broke out so near them, that, not being immediately seized, they could not be preserved without risk of life.

“Bennie, the Scotchman, served us faithfully; the other poor fellow, a Dutchman, who was hired for a few days, on hearing the alarm, like most weak-minded persons, was so



bewildered, that, instead of going down stairs, which were perfectly safe, he threw himself out of the window, without even raising the sash. It is a wonder he did not break his neck. Without knowing it, he brought down two blankets with him; they broke his fall, and kept him, in great measure, from injury from the glass. When out, he could do nothing. A trifling circumstance pleased me. Among the things saved, I saw your large chair, and asked who brought it out; it was the last thing rescued. Henry said Bennie told him when he thought he could save nothing more, he looked, and thought he saw you sitting in it, and could not let it burn.

“And now, dear husband, let not this event shorten your mission, or damp your zeal. I know your heart is at home, and you will feel much for our privations; but we have still the essentials of life — plenty of grain and meat. Two days later, and our loss would have been much more — our pork would have been in the cellar, — it is still living. Mrs. Booth sent for us to come and stay with them; but you know my home is with my children, let that be where it will. Trials will make men of our boys; if it make Christians of them, I shall welcome them.

“It is a satisfaction to me to know that carelessness was not the cause of this loss. I was the last up, and nothing but dying embers was on the hearth.

“The man had been employed in the back kitchen, and did not make a fire as usual after supper. The lodged spark had probably been kindling for hours before it found air.

“How little did you think, when laboring so hard, and expending all you could raise, to build up a church in Gilead, that you were raising a shelter for your houseless family! Without this to flee to, our health, if not our lives, must have been sacrificed. May this mercy quicken our diligence, and make us willing to labor without ceasing for the cause of Christ and his Church.

“*Dec. 24th.* All well. I am writing with borrowed ink. I hope it will not all fade out.

“Lucia and the children all send love to dear father.

“As ever, your affectionate wife,

“S. M. CHASE.”

The reflections relating to the contents of the above letter appear in the continuation of his letter to his wife, as follows:—

"*Feb.* 9, 1836. This day, being with Mr. and Mrs. Ralston, in their house, No. 23 Upper Harley street, London, I received your letter of the 23d of December last, giving me an account of the destruction of our Gilead house, and nearly all our goods and chattels, by fire. I broke the seal of your letter, and began to read, till, the lines and words interrunning in the vision, my eyesight seemed to leave me, and I could go no further.

"Mrs. Ralston took the letter, and went on with the very distressing account.

"'Blessed be the Lord our God! He hath spared the lives of my precious ones,' was my first thought, and the same continues to occupy my mind.

"You are safe, my best earthly comfort.

"*You—you*, my Christian, patient, discreet, and heavenly-minded wife! You are safe; and so are our dear children, and darling Lucia, all safe! Thanks and praises be unto Him who mingles the choicest mercies with his judgments! Thanks unto Him and unto Him alone!"

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The reader of this memoir will feel some curiosity to know what became of the writer's wife's letter of the 23d of Dec., 1835. It was in the hands of Mrs. Ralston, one of the dear Wiggin family. Her mother, who had brought the letter from 50 Harley street, was present, and saw and heard all of this sad scene, and the cause and effect. The writer believes she took the letter home, and, with her truly benevolent heart, wrote the following heading to it, got the whole lithographed and sent among her friends, and though the writer did not see it till long afterwards, he inserts it here.

"Several ladies, personally acquainted with Bishop Chase, sympathizing most sincerely with his afflicted wife and family, in their present situation, as described in the following letter, and feeling desirous of alleviating them by every means in

their power, propose to collect, by subscription, a sum sufficient for this purpose, and which they hope she will accept, as a testimony of the respect which they entertain for a lady who has made so many sacrifices in the cause of our common Redeemer, and who has shown such unwearied zeal in promoting the knowledge of his gospel in the west of America."

No record appears on the writer's memorandum till that made in the following letter, which will explain the reason:—

*"50 Harley Street, London, 14th Feb., 1836.*

"MY DEAR WIFE:—

"I was attacked yesterday by a severe pain in my head, under my eyebrows and in my nose. It seemed to be a return of my old complaint, first induced (you know) by sleeping in an open cabin loft, after preaching a second sermon, on a hot day in August, on my way home from Centreville, Michigan, in 1834.

"I had been at the Christian Knowledge Society rooms, and was going to see Mr. Pratt, when, stopping in at Mr. Meeking's, in Holborn, I felt this old odd pain come on, causing similar sensations to those which I experienced when I was obliged to be bled so freely; and fearing a return of the same delirium, I returned to my good friend, Mr. Wiggin's. Here, putting myself under a course of medicine which you always prescribed, I felt considerably better, and slept some; yet I am not able to attend church, though it is Sunday.

"Taking up a religious paper, to keep myself from thinking of my pain, I read the address of Bishop Griswold to his last Diocesan Convention. I was so pleased with it, that I could not refrain from writing him a letter of thanks for the comfort he had given me.

"So the letter is written; but it is so poor and full of personal feelings, that I do not feel certain I shall send it. We are weak creatures in the paroxysms of bodily pain.

"*Four o'clock, P. M.* I have been trying to read, but find it too confining to my mind. Ever since I heard of you, and Mrs. Russell, and Henry, and Mary, and Philander, 'being burned out,' my mind has not been in a frame to record the

events of the day. Three or four days thus have passed on 'without note or comment;' and, like Shakspeare's inebriated person coming to the use of his understanding, 'I remember a mass of things, but nothing distinctly.'

"Something whispers me, however, that my joy has been greater than my grief. *Your* sufferings have been great, but great also have been the mercies of God—greater, far greater, has been the brilliancy of your example of patience and resignation. Like the light in our burning prairie-fires, shining on the dark clouds above, your example has taught me to see and read my pages of duty. May God give me the grace of resignation and joy, as he hath given to you, that the dark clouds of my pilgrimage may reflect the light of truth on my mind, and teach me where to make every step and whither to direct my way."

To his son Dudley. The writer was then in very ill health.

*"London, 15th February, 1836.*

"DEAR DUDLEY:—

"I have just received a letter from your dear mother, giving me the melancholy intelligence that our sweet residence in Gilead is now in ashes. At first I was much affected, yea, I might say, nearly overcome with the thought of so great an affliction. So little did we possess of earthly substance, that the more affluent might think that the loss of it is of too trifling a consideration to give much pain. But when it is known and felt, that a little is all, and that a great deal is no more, and, added to this, that I am now too far advanced in years to think of exerting myself again to minister as I have done to my own necessities, and those of my family, our loss assumes an importance which the wealthy and young know but little of. But then—what? Oh, Dudley! you are a *Christian*, and can easily surmise what ought further to be said on this subject. Our faith teaches us to look beyond these earthly things. Our earthly dwelling may be burnt, and all our worldly substance may be consumed, yet we can rejoice that we have another habitation, even an heavenly,—other riches have we, even such as cannot be taken from us. This loss is

indeed a trial for us, and doubtless it is meant we should feel it to be such; but if it have its intended effect, to work in us patience, and patience godliness, we are gainers instead of losers by it, 'for our light afflictions, which are but for a moment, worketh for us an eternal weight of glory.'

"I owe much to your dear mother for the example she has set me in this path of dutiful submission to our Heavenly Father's will. After the letter, which had fallen from my hands, had been picked up and read, by a dear friend, in whose presence I received it, to the end, and after the first paroxysms of surprise and grief had subsided, and I had read again her precious words, and seen with what Christian meekness and submission she bore, and taught the dear, barefooted children to bear, the heavy loss, and how she counted up the mercies left, and rejoiced in the goodness of Him who tempereth the blast with the warm breath of his mercy, my cold submission was turned to exultation and joy unspeakable, that I had such a wife, whose example, instead of pulling down to earth, could thus lead me to glory. Oh, Dudley! my dear son, let us learn from this not to set our affections on things below, but place them there where true joys are to be found. Blessed be God that there was a place, however unfinished, to flee to! But I hear that the winter has been a cold one, and your mother's health was delicate!! Yet God is able and willing, if we call upon him. You see how I mingle trembling with my faith, and tears with the cup of my rejoicings! Be it so: this keeps us where we should be,—always humble—always at the feet of Jesus. Go on, my dear son, in your studies. God grant that we may soon meet. I hope to sail for home in the month of April. Ask my loved Hartford friends to pray for me and my dear, suffering family. That God may bless you and them is always the prayer of your loving father,

"P. CHASE."

"15th Feb. *In continuation.* How to explain it I know not; but I was seized again this morning with the same violent pain in my forehead and my nose as it joins the brain. It continued till one and two o'clock, when it subsided. I then went out, and called to see Mrs. Hutton, once of Col-

chester, at the lodging of her sister, Lady Palmer, both American born, and daughters of Sir. Wm. Pepperill, once of Massachusetts. Her son, the Rev. Mr. Hutton, and Lady Palmer were present; all glad to see me. Before I went out, I received a visit from the Rev. Mr. Decker, near Bristol. He brought me ten pounds from Mr. Harford's brother. He says all the clergymen want to see me in that neighborhood.

"*21st of Feb.* Ever since the 16th of this month, I have been afflicted so as to be entirely confined to my room. The complaint comes on at eight in the morning, and leaves me at four P. M., sometimes later. The pain is excruciating. I am attended by Dr. Southey, an able physician, and brother of the poet. His prescription at first was quinine, but this failing, he had recourse to arsenic. This latter has produced some alteration, but has not entirely removed the complaint. At the present moment, nearly twelve at night, I am free from pain, though somewhat languid. To-morrow I hope to be better. Every kindness is shown me by the dear Wiggin family, my physician, and all friends (and they are many) who have heard of my indisposition. Many letters come to me from the country, full of the most affectionate expressions of sympathy, desiring to serve me and the cause I have in hand."

In proof of the foregoing remarks on the kindness of the writer's friends, he presents to the reader several entire letters from different persons.

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## CHAPTER XX.

### SYMPATHETIC CORRESPONDENCE.

*"To the Right Reverend Bishop Chase.*

"MY VERY DEAR BISHOP:—

"Does not Scripture tell us that the faithful of Christ's servants are frequently the more severely tried that they may be bright and shining examples in the world? The privilege

you have bestowed upon us of knowing the heart and affections of the partner of your toils is great. It speaks more home to us than a year's preaching of the most eloquent tongue could have effected. It brings before us the trials of the primitive Christians, borne under an equal spirit of submission to the will of God. Will not the beautiful, simple statement of this recent domestic calamity be made public for the edification of this land—for the careless as well as the thoughtful of it? I shall forward the copy you so kindly sent me to Mrs. Knolles to-day, according to your wish, and she will place it in Mr. Rumsey's hands. I reserve a copy to show to Mr. Wilkinson, and to send to a family in the north, who are frequently interested about you, and with whom I have maintained a constant correspondence since I had the happiness of receiving you under my roof. My daughters, married and unmarried, thank you for the interesting document; they write in respectful and affectionate remembrance of the 'dear good Bishop.'

"Believe me, my reverend friend,

"Your faithful and affectionate

"L. N——."

*"To the Right Reverend Bishop Chase, 50 Harley Street,  
Cavendish Square.*

"RIGHT REVEREND AND VERY DEAR BISHOP:—

"Your hand-writing gave us the usual pleasure this morning, until we learned with how touching an affliction it has pleased God in his infinite wisdom again to try you. May you be enabled, honored sir, to say from your heart, 'Though he slay me, yet will I trust in him!' The number, and the kind, and the degree, of providential visitations which you have been called upon to meet, have all been remarkable. Surely we may trust, that, looking only the more to Him who 'doeth all things well,' the blessed fruits of your many tribulations will be made the more abundantly to appear for the good of others, that so 'as a city set on a hill,' all may see and adore. Had you been yourself at poor Gilead when this sad calamity was permitted, we, here, might have read of it in a newspaper; but although we should assuredly have

sympathized with you, we should have known little, if anything, of that holy submission to the will of God, which, I doubt not, it will be your earnest prayer to have vouchsafed to you. It is of far more importance, I believe, than is often apprehended, that they who minister, especially they who rule, in sacred things, should prove, when tried in the furnace, indeed of pure gold, to be 'thoroughly furnished.' And well, therefore, may they themselves, and all who love and honor them, and would soon go on to love and honor them more and more, 'pray without ceasing' that their 'strength may be as their day,' that 'in all things' God may be glorified! Very sharp, no doubt, must be the feelings of your beloved help-meet and children, and of yourself, in this separation from each other, at such a season. Yet you are here only, beloved sir, you know, at the call of duty. Had you remained in Michigan when the strong impression was made upon your mind that you ought to go to England, and had from year to year to witness the evils in Illinois which your great undertaking in obeying that providential impression might have prevented, your distress that the Church of Christ had through you 'suffered loss,' would, I am persuaded, have been far greater than any which you could feel for the loss of all your worldly substance. And in the preservation of all your family from harm, in so great danger, there is sweet manifestation of that never-failing love of God for his children, which is indeed as the tender pity of a father.

"May you be kept in 'perfect peace;' that so the work allotted to you in it may be brought to the more abundant success for the very causes which might seem to endanger your ability to persevere in it! The ways of God 'are not as our ways,' 'nor his thoughts as our thoughts.' Mrs. R—— and her niece desire to offer their deep sympathies with you. They will think much of you, and of Mrs. Chase, and your family, and earnestly wish for you all every needful support and comfort. Mrs. R. thanks you also for the parcel of Appeals you were so good as to send yesterday; and which we shall rejoice to turn, if possible, to good account.

"Desiring to write a word of condolence on this painful occasion, although I should otherwise have refrained from



troubling you again at present, knowing your numerous engagements, I take advantage of the opportunity to convey to your hands a draft for the money which I had the pleasure to receive for you.

"I am sure it will give you much satisfaction to know that good Mr. Wilkinson, of Wycombe, has *seceded*. We have not heard any particulars; but we cannot doubt that your kind conversations with him were made helpful to him in his progress towards this desirable conclusion of his long conflict. Again, my dear sir, I earnestly wish you all manner of support and consolation.

"I shall be anxious to know, some convenient moment, by your favors, that your health does not suffer, and that you have as good accounts from Gilead as such sad circumstances can admit.

"I am, Right Reverend and dear Bishop, as ever,

"Your affectionate friend and servant,

"J. R.

"11th Feb., 1836."

"To the Right Rev. Philander Chase, 50 Harley Street.

"MY VERY DEAR AND TRIED FRIEND:—

"Surely you are much beloved in the Lord, or he would not have put your faith to this last severe trial; and your dear, exemplary wife and children, to be so severely dealt with. How beautiful their conduct, and how thankful I am that none have suffered materially. What mercies are reserved for the faithful servants of God. How inscrutable are the ways of Providence, to make the way so necessary for quitting your sweet, quiet abode at Gilead.

"I was quite made sick, to think how many troubles you had, and it was very kind of you to give me such early intelligence of the sad event which the 'Record' of yesterday confirms by your having allowed Mr. Pratt to copy your dear wife's letter. I hope you won't be hurried away sooner than you intended, and that you will not attempt going to Gilead, but meet your dear family in Illinois. I will not take up more of your precious time now, nor dare I hope or ask to hear from you again; yet I should like to know when and how you quit England.

Shall you go to Liverpool? I must write a few lines to our dear friend, Mrs. Tyndale, and take the liberty of enclosing it with this to Lord Kenyon. May every blessing and comfort attend you from the Lord, and keep you in all his ways.

"And ever believe me,

"Your faithful, humble friend,

"ISABELLA COTTRELL.

"*Sion Lodge, Feb. 16th. 1836.*"

The reader of this memoir may ask, Why did not Lord Kenyon swell the tide of sympathetic correspondence, and at this melancholy period try to smooth the brow of his friend, tortured with the pains of neuralgia?

Answer: He did, but in his own peculiar, delicate way.

It had been the privilege of the writer, when in his first visit to England, to enjoy a religious and free correspondence with his Lordship's daughter, Margaret E. Kenyon, and in one of his letters alluded to the soothing efficacy of religion on the minds of elderly persons. That dear object of his Lordship's paternal affection had now for some years been taken from him to her heavenly rest; but her correspondence with her friends were preserved; and from these letters he extracted the following, and hoping they would afford a subject of pleasing as well as religious reflection, sent the lines to the writer, under date of the 16th of Feb., 1836, without any other comment but the signatures of the authors:—

"Religion in our old age, like the evening sun, remits perhaps its splendor in some degree, but retains its magnitude: we can look at it more steadily.

"*Bishop Chase.*"

"See the evening sun descending,  
Sinking to his golden bed,  
Lovelier in departing radiance,  
Mild and chastened glory shed.

"Still the same, his size and splendor,  
As at noontide rising high,  
Though to us more faintly shining,  
We behold with steadier eye.

"So Religion's purer lustre  
Shines with rays of blessedness  
On the hoary head 'so glorious,'  
When in ways of righteousness.

"Still from strength to strength proceeding,  
To the only source of light,  
In faith, hope, charity, victorious,  
Gazing on the prospect bright.

"Time at length shall land them safely  
On the coast eternity,  
Where their sun, the Lord Jehovah,  
Shines forever gloriously.

"MARGARET E. KENTON.

"Sept. 8th, 1824."

*From Rev. J. Knolles, Rector of Penn.*

"MY DEAR SIR :—

"Just as we were leaving home on Monday last, we heard of the domestic calamity with which you have been visited. Your well regulated mind will, we are persuaded, bow in humble acquiescence with this dispensation, and, instead of dwelling on the temporal loss of property you have sustained, will lift up itself in grateful thanksgiving to the Almighty for the preservation of your dear family, and for the grace he has put into their hearts to receive with such a truly Christian spirit this trial of their faith. The communication of this spiritual blessing, so simply and affectingly, yet clearly evidenced by Mrs. Chase's letter, outweighs all the loss by which it has been proved. Is it not a most consolatory realizing of God's own promise, 'When thou passest through the fire I will be with thee?' O! how much do we live below that privileged state we might enjoy, were our faith in livelier exercise and more established! 'Lord! increase our faith,' has ever been, and still is, a needful prayer for the disciples of the gracious Redeemer. May it be answered, my dear sir, in us and all ours, and may we increase more and more in an experimental assurance that 'He who spared not his own Son, but freely gave him up for us all, will, together with him, give us all things' that be needful for us: if Christ be ours, all things in and for Christ are ours also. We thank you for your late kind letter, as well as for the obliging little visit with which you favored us, and we shall be at all times gratified by a repetition of either. On receipt of your letter, I wrote to Lady Howe, enclosing the memorandum respecting the German colony in Illinois, and asking her Ladyship's kind assistance in getting the matter laid before the queen; and I have

the pleasure to give Lady Howe's answer, in her own words:

"‘Lord Howe agrees with me in thinking that by much the best plan would be for Bishop Chase himself to address the queen on the subject of the memorandum you enclosed to me, and Lord Howe will convey it to her Majesty. One should think the queen would like very much to assist so excellent an object.’

"‘Lord Howe comes to town to-day. He will probably be in attendance on their Majesties, either at St. James’ or Windsor, for some time, so you can get your statement written in a clear hand, dutifully addressed to her Majesty, enclosing it to Lord Howe. If you like to see his Lordship, call on Monday, not later than ten o'clock, (for he is an early man,) and send up your card, and if he can I am sure he will see you; at all events, leave your address and you will hear from him. And now, my dear sir, have you heard either from Mrs. Du Pré or Mr. Neale, (Lord Bexley's cousin?) Both told me that they should be glad to see you; and if you can name any spare time, they are within reach of me, and I could convey you to them. At all events, we shall depend on hearing again from you. Lord Howe and family will be at Penn about the 18th of March. Fra.'s is gone to Oxford. Mrs. K. joins me in all kind and Christian affection towards you.

"I am, dear sir,

"Faithfully yours, J. KNOLLES.

"*Harpsden Court, near Henly, {*  
*on Thames, Feb. 18th, 1836.*" }  
*on Thames, Feb. 18th, 1836.*" }

*From J—— R——, M. D.*

"‘RIGHT REV. AND VERY DEAR BISHOP:—

"‘We have heard to-day that you have been unwell of late; and we should think ourselves here much wanting in duty to you, if we did not without delay request you to come to Amersham, that we may do all in our power for your health and comfort. We do not doubt that, wheresoever you may be, earnest care indeed will be taken of you. But as London may be unsuitable to you in a state of indisposition, and the journey is so short and easy, we cannot but hope you will take the advantage. You shall not see any visitors unless you prefer it,

but have rooms to yourself; and this little retreat for a season may, we hope, be made effectual to your restoration. There is so much noise in London, and you must be so unavoidably exposed to fatigues to which you are unequal for the present, that it will be a great delight to us to be favored with your company on this occasion, so that, looking only to that, we may wait on you in the way most agreeable to yourself, and seek only, for the time, your ease and benefit. We are fully at liberty to receive you at once. So let me entreat you, dear and honored sir, to give yourself this little and I fear very necessary relief. We have thought much indeed of you since the intelligence of the sad calamity at Gilead; and still more now Mrs. Chase's excellent letter has made us in a degree acquainted with her also. Very precious it is to see such 'fruits of the Spirit' as it has been given graciously to her to manifest under this new trial; and edifying it ought to be to us all. What is so valuable is such an exhibition as this of the real and substantial influence of religion, moulding the whole heart and soul to a practical conformity and obedience to the requirements of the blessed Gospel, apart from particular phraseology of any kind. Surely this is true religion. Not the holding certain tenets, howsoever accurately just they may be, and even earnestly seeking to advance them, but the conversion to 'a new creature,' so that the events of life are met, come what will, in the spirit of a child receiving all in love from his father. Do not trouble yourself, dear sir, to write much, if at all. I might say as well as not, 'Nil mihi rescribas, attamen ipse veni,' because you could not find us unprepared to welcome you. But if circumstances do not favor our wish to have you here at present, only a line or two, just to say that *you are better*, will most oblige us. For indeed, honored sir, I must beg leave to repeat that if you are not better, you must come, and try a little English doctoring and nursing in quiet here. It cannot be right for you to go on with your matters when unwell. And perhaps it might soon appear how sufficiently He might make your holy cause to prosper, if you committed it thus to his own hands, who has so often been a very present help to you. Very many wonderful testimonies you have been honored with to this same instructive effort

already, and cannot therefore doubt his infinite power, wisdom, or goodness.

"Mrs. R. and her niece join me in this petition, and desire to send their reverent regards.

"I am, Right Rev. and dear Bishop,

"With truest respect, your affectionate,

"Obliged friend and servant,

"J. R——.

"A——m, *Feb. 23, 1846.*"

#### JOURNAL.

"*Feb. 27th.* Every day the circle of friends is enlarging, both from among the clergy, gentry, and nobility. Two silver patens for the communion, inlaid with gold, were received a few days since, wrapped up in a parcel and sent by the coach, from an 'unknown friend.' The coach was from Huntingdon." (N. B. The same now are used in the administration of the Holy Communion in Jubilee chapel.)

Under date of the 29th of Feb., 1836, in a letter to his wife, are the following words of the writer:—

"The ladies are exerting themselves in your favor. This business, I fear, will quite supplant me. The stream is directed from its channel to another way. I shall give up, and go home in despair of doing any more. Perhaps you may see me before you expected. I must break away. I did not come to England to beg for myself. The moment they cease to give to the Jubilee cause, I shall think it my duty to retire from the shores of England. I want but little, and that chiefly on your account and the children's; and that little is always obtained."

## CHAPTER XXI.

JOURNAL CONTINUED—LETTERS ON LEAVING ENGLAND—ARRIVES  
IN AMERICA.

THE writer to his wife, in continuation :—

*"50 Harley Street, March 3d, 1836, Wednesday.*

"MY DEAR WIFE :—

"On Monday last I was well enough to call on the Rev. Mr. Wilks and Sir Thomas Baring; on Tuesday, on the Rev. Mr. Watson, and Mrs. Williams, of Pentonville.

"Wednesday, Dr. Rumsey called on me. In the afternoon of the same day, Mrs. W.'s coach took me to Highbury Hill; was there received by Mr. Wilson with evidence of great friendship. His daughter, Mrs. Sperling, is a widow, and a person of great merit. The dinner party were from among the best. The Rev. Mr. Richards, of Stow Langloft, in Suffolk, and Miss Esther F. Maitland, and many others. Tarry all night; prayers evening and morning. Rode to town with Mrs. Sperling and Miss Maitland this morning, the 3d of March; after which, called on Lord Kenyon.

"On Friday, six P. M., dined with Mr. and Mrs. Mills, in Russell square.

"Saturday, paid once more a visit to the Rev. Mr. Pratt, the first since I was sick; I need not say that the family were glad to see me. You remember your letter of the 11th Jan. After recapitulating the main facts of the burning of our Gilead home, it adds a few particulars of a touching interest: how you had arranged matters in the open building to which you had fled for shelter from the cold weather; brought up from the mill the little close stove used by the miller to warm his fingers, and his bunk and bedstead; how you had placed them in the *south-east corner of the room*, which you have partitioned off and floored; the division of the room by the curtains mercifully saved from the flames; and the screen raised by the same materials, to shut from view the staircase going up to *James Bennie*, the Scotchman's, bed-room, in the loft. These all, with the merciful direction of the wind while the

flames were raging so furiously, described or alluded to in your letter of the 11th, served to call forth the tenderest expressions of the most Christian hearts. All sat around me—the reverend father and his reverend son, their excellent wives and amiable daughters and sisters. I cannot describe to you their kind expressions of surprise and love, intermingled with the most delicate inquiries as to the causes and effects of the facts embodied in the history which I gave them when reading your most excellent letter. From all which I gathered, that they possess the marks of a well-regulated mind, which always craves *truth*, not *fiction*, for mental entertainment; for it is what has really happened that marks the footsteps and wise dealings of Divine Providence. As we are most satisfied with a map truly and faithfully drawn according to actual survey, even so the facts of Divine Providence delight us more than the most glowing delineations of fancy. If we were to prefer the latter, it would indicate a morbid mind and an uncultivated taste.

"In coming from Finsbury Circus I called on the good and Reverend Mr. Mortimer, rector of St. Mark's, Clerkenwell. He treated me most kindly. Afterwards I stepped in to see Mrs. Randall and her mother, of Pentonville.

"*Sunday, the 6th.* Received the sacrament with the Rev. Mr. Dodsworth. In the afternoon, I heard the Rev. Mr. Melville, four miles from London, preach an excellent sermon on the prodigal son representing the Gentiles, the elder son the Jews, (an established doctrine.)

"N. B. I am persuaded to stay a little longer. Good Mr. Pratt says, 'You must not think of going home now.' Were it not for him, I should return in the good ship St. James, Capt. Seabur. That worthy gentleman has sent me word 'that he would be happy to take me to America without charging me a dollar.' But I must decline, though my heart is at home. I am treated with more and more kindness by good Mrs. Wiggin and family.

"The children are very dear to me. May God ever bless them and the loved ones at home. So prays

"Your faithful husband, P. CHASE.

"*Monday Morning, 11th March, 1836.*"



From the same to the same:—

"*March 7th.* At half-past four, went to Clapham by invitation. I was received by Mrs. Hutton and her daughter Ann, my old correspondents, with a hearty welcome. Tarried all night, and was treated with great kindness. Tuesday, the 8th, Mrs. H. accompanied me in a coach to Mrs. Wiggin's. The pleasure of meeting, in these excellent persons, seemed mutual. The whole of this day was, after my return from Clapham, taken up in writing apologies for my seeming neglect of the many communications during my late painful illness. The night of the same day was occupied in writing to friends out of town; so that I may say I am more *out of debt* in this way than for many weeks past.

"While I was writing the above, I was informed by the servant, (for all the dear Wiggin family have gone out,) that Mrs. Rumsey, of Amersham, and her niece were in the drawing-room.

"The whole soul of Mrs. R. is engaged in doing good. She is nearly of your age, well formed, of an excellent and discriminating judgment, and of polished and most gentle manners. She has taken a deep interest in our Gilead affair, and is high in your praises. Your letter of the 11th of January was highly gratifying to her. She says that neither the Dr. nor herself can think it right that I should go to America till after the May meetings.

"And now I have a moment to spare, I will speak to you that which raises higher and higher my most grateful estimation of Mrs. Wiggin and the governess of her family, Miss Lloyd. My late sickness has been the occasion of calling forth their most benevolent feelings towards me. My every want is satisfied. My wardrobe I find always in the best and completest state of repair, and all the comforts dear to an *invalid* always without notice afforded. When I attempt to express my grateful sense of their goodness, she'll hear not a word. The truth is, your letters have raised my place in their estimation.

"*10th March.* Mrs. Rumsey and her niece called again to see me. Mr. Hodgson, of Yorkshire, was with them. This

gentleman mentioned to me many things of an interesting character relating to the Syrian Christians, who had retained Episcopacy from the Apostles in India, as set forth by Dr. Buchanan. The Church Missionary Society is doing something for these oppressed people.

"Mrs. Randall called with a letter from her brother, the Rev. Mr. Williams, of High Wycombe, full of every expression of kindness and sympathy, together with a subscription of seven pounds and ten shillings towards relieving you in your distresses occasioned by the late fire at Gilead.

"I told Mrs. Randall that however deeply I felt the exceeding kindness of my dear friends in Old England, I came hither for the Church of Christ—not for myself; and however my afflictions might excite the feelings of truly Christian persons, yet I ought not to lose sight of my first object. The doing so would mar the face of my holy errand; and, when known in America, would hinder my usefulness there, as well as greatly disturb the peace of my own conscience. This I said in the hearing of dear Mrs. Wiggin, who immediately stopped the discourse by remarking that she would 'take the matter into her own hands.' So saying, she received the letters and subscription from Mrs. Williams, and transferred all her attention to Mrs. Randall, who had begun to make excuses in behalf of her good brother for writing to me on so delicate a subject. 'We will have our own way,' says Mrs. Wiggin, as I left the room. Now, my dear wife, join this to what I have written to you before on this subject, and you will not wonder if you see me in America sooner than otherwise would have been the case. At six o'clock, I dined at York Terrace. The company was small, as Mrs. D. told me it would be; but at tea many decidedly religious persons of rank were assembled in the drawing-room. Mr. Dodsworth requested that the evening sacrifice of prayer and thanksgiving should be performed by myself. I came home at ten o'clock, found an invitation to Putney Heath sent from Lady Ripon through the persuasive channel of my old and tried and warm-hearted friend, Mary Ohio—now Mary Illinois. Who can withstand such an advocate?

"*11th March.* Received this morning another letter from

the Rev. Mr. Knolles, of Penn, all about Lady Howe, and of her Ladyship's friendship; and of the interest which her Majesty takes, through her representations, in the Illinois cause.

"*Eleven at night.* I am just returned from dining with some very rich persons. The time passed agreeably enough; but according to a previous determination, I tried to say something to them on the state of their immortal souls, from the consideration of which *great riches* had a natural and powerful tendency to withdraw their minds. May this lead eventually to some good!

"But I do not mean to occupy this letter with a subject which is much better treated of in books. By-the-bye, this reminds me of the great loss we have sustained by the conflagration of all, though few, books we had gathered since we were driven from Gambier hill. How severely this must be felt in your present bereaved state and lonely condition!

"As it is now nearly midnight, and my sheet completely filled, I must close, and offer my sincere prayers to Him who alone can give you and the dear ones at Gilead true consolation. May you all find peace in believing in Him who died for our sins. May the Holy Ghost comfort your hearts, and strengthen your minds, and elevate your hopes above the sufferings of this life to that blessed place whence all evil is banished.

Ever faithful,

"PHILANDER CHASE."

From the same to the same:—

"MY DEAR WIFE:—

"You will be much pleased to hear that I have made the acquaintance of the Misses Hammerly, and their brother, a banker in London. Their niece is our dear friend Mary Illinois. The latter came from Lord Ripon's to No. 3 Bolton row, Curron street. The greatest kindness and a full flow of talk all the time of dinner. At seven, left; and, according to appointment, went to see a gentleman of a very ancient, respectable family, and his two daughters, *Leviston Gower*. They are as noted for their piety and good works, as for the respectability of their ancestors. We had just entered on a

most interesting part of religious conversation when Mr. Wigin's coach came for me.

"13th. Received the holy sacrament this day, Sunday, and attended church three times.

"14th. *Monday.* Called on Mr. Rand, the painter, and saw Miss Corbett, the authoress of so many books.

"15th. Called on Mrs. Randall and her mother, as I went to Finsbury Circus. I need not tell you how their sympathy for you endear these excellent persons to your husband.

"At Finsbury Circus, No. 15, my mind is always at home, in Mr. Pratt's family. A new edition of my 'Appeal' will soon be out of press. This is done opportunely to my going into Yorkshire. Dined at York Terrace—present, Mrs. Dodsworth, Lady Buller, Mrs. Edward Buller, the Rev. Mr. Daley, Sir George Sinclair, and several others. Religion—the necessity of faith in the Lord Jesus Christ, and holiness of life, the only topics of moment which occupied the attention of the company.

"Mr. D. agreed to take me to-morrow to the House of Commons.

"17th. *Five o'clock.* The Rev. Mr. Dodsworth called and took me in his coach to the British House of Commons. Crown question; Mr. Canning's speech—long, but of a peaceful tendency. Lord Palmerston's answer—short and good. Sir Robert Peel said a few words. Lord John Russell did tolerably well in answer to Mr. Hawey. Came home.

"Mr. Knolles, of Penn, and Dr. Rumsey, of Amersham, insist on my coming to see them again, to get acquainted with Lord Howe. If I do so, it will put off my visit to York, and greatly procrastinate the time of my return to America. May the good God direct me!

"19th of *March.* Dined with Lord Kenyon. His Lordship said that his parliament duties had prevented his as frequently seeing me as he wished. Spoke most tenderly and respectfully of you, whose letters inclined him to say that 'no man who possessed such a wife could be otherwise than happy.' In this opinion, I will assure you, I agreed with his Lordship.

"20th. *Sunday.* Attended church at St. Stephen's, near

Finsbury Circus. My good friend, the dear Mr. Pratt, preached, and his son, the curate, in the evening. The text of the former was: 'In my Father's house there are many mansions; if it were not so I would have told you; I go to prepare a place for you.'"

And here the writer takes his eyes from the diary record, to indulge himself and the reader with the vivid remembrance of this venerable preacher of good tidings to a fallen world. It was the last time he ever heard him; and there was then on the writer's mind something like a presentiment that it would prove the last. This made the very countenance of the preacher beam with additional benevolence, and the words of his mouth to sink deep in the heart of one who had been so much obliged to him in this life, and who spoke so experimentally of the consoling efficacy of his text on his own faithful bosom. Sure in this there is no illusion! Ten long years have not obliterated, but brightened, as the writer has drawn nearer and nearer the place in age which good Mr. Pratt then occupied, the Christian delineations of the promised *mansions* prepared by the Saviour for the everlasting enjoyment of all who believe on his name. Like the dying Stephen, there seemed a halo of celestial radiance about the head of good Mr. Pratt, of which he himself was unconscious, because his eye of faith was steadfastly fixed on his Saviour at the right hand of God, making intercession for sinners. This prompts the never-ceasing prayer of the writer, "*O let me die the death of the righteous, and let my last end be like his.*"

The diary continues:—

"*20th March, 1836.* The more I see of Mr. Pratt's family, the more I am pleased with them. The daughters show what a Christian education will do by way of embellishing the female mind. They love music simply because it will enable them to worship God in spirit and in truth. While they sing with the understanding, they sing with the spirit also. I wish I could make my correspondence more entertaining to you. It must tire you to read, as it does me to record, dry facts. True, I preserve my letters received. But such are

my cares I have no time to take copies of those I send. This of necessity leaves many things unexplained. No correspondence can be of much use unless both sides appear. 'Like one side of a pair of scissors,' as Dr. Franklin said of an old bachelor, 'it is fit only to scrape a trencher.'

"21st March. Engaged in writing; went at six to dine again with good Lord Kenyon and his sons, Lloyd and Edward, and Captain Best. Chief conversation was about the approaching convocation of all the masters at Oxford, to clip the wings of the strange bird which had perched on the Regius professor's chair, with many heretical feathers in his wings.

"22d. Dined at six with Mr. and Mrs. Ladbroke, 32 Governour's street; present, the Rev. Messrs. Griffith, Daley, Dodsworth, and Snow; ladies, Mrs. Dodsworth and her mother, Lady Buller, Mrs. Ladbroke, and Mrs. Snow; all most agreeable and obligingly civil. Came away at nine.

"23d. Rose at seven, and at eight went to the '*Green-man and Still*,' a London name for a coach-office, and took my seat for Amersham. The ride was delightful, about thirty miles; was received with the utmost kindness by the Dr. and Mrs. Rumsey. The Right Hon. and Rev. Mr. Barrington was with us at dinner.

"Received a letter from the Rev. Mr. Knolles, inviting me again, in the warmest terms, to Penn, the residence of its present proprietor, Lord Howe.

"24th. Dr. Rumsey, whose kindness is unbounded, took me in his carriage to Taplow, in sight of Windsor Castle, distance three miles. It is a beautiful village on the Thames. We were set down at the Rev. Mr. Neale's, a relative of Lord Bexley. I had never seen this worthy gentleman; yet I found him and his lady and daughters most obliging; all which favors I owe, doubtless, to the good report of my noble friend.

"The dinner was well furnished with guests. The Hon. Mr. Trant was there. He is a member of Parliament. Mrs. Bird, who had resided many years in Greenwich street, New York, summer residence in Gov. Clinton's house, above that city—you may know her—was there, with many others; Mr. and Mrs. Wayland, &c. At tea came the Rev. Mr. Neale's

curate; all closed with the reading of the Holy Scriptures and family worship.

"25th. Breakfasted with M<sup>rs</sup>. Bird and three daughters, one of whom married to the Rev. Mr. Evans, an obliging gentleman. Came back to Mr. Neale's; bade them adieu, and in the Rev. Mr. Evans' carriage was taken to Woodburn vicarage, a peaceful country village, blessed with the pious ministry of the Rev. Mr. De Prè, who is as polished in his manners as he is correct in his principle and noble in his connections; among whom are Lord Wm. Montague and the Hon. Labuchere, of Harley street. In this peaceful place I visited the schools of Christian learning, and with this excellent family I spent the night.

"After prayers in the morning, the Rev. Mr. De Prè brought me in his gig to Penn Vicarage, where the Rev. Mr. Knolles, and his lady, and his son Francis, received me with expressions of the warmest friendship. If you were acquainted with the Rev. Mr. K., you would not blame me were I to use superlatives in describing his manner of Christian intercourse. His sentiments are so pure, and his knowledge of scriptural illustrations of the truths he utters is so clear and appropriate, that I am in no danger of hyperbole in praising him. The truth is, he is a man of faith, 'lives by faith and walks by faith, and not by sight.' It is this which gives a relish to all he says.

"At four o'clock the good Dr. Rumsey, according to a previous agreement, came for me to go back to Amersham. Our way was to pass by the Penn houses, the present residence of Lord Howe. I thought of the founder of Philadelphia, of him whose name is preserved in that of one of the largest states of our Union, 'Pennsylvania.' Here he died, and here rest his remains, shall I say 'in hope of a resurrection?' Let those who know the tenets of the sect to which Wm. Penn belonged answer this question.

"It is about an hour's ride from Penn to Amersham. Arriving there, I was introduced to the sister of Dr. Rumsey; and in the evening the dear friends came in. The next day, Sunday, 27th, I attended the parish Church, and in the afternoon went to *Bois Church*, where officiates the Rev. Mr. Bar-

rington, and where he is training many promising youth 'in the way they should go.'

"29<sup>th</sup>. Still at Amersham. I find I did not know the excellences of Dr. Rumsey. They are made to appear only by long acquaintance; and the same may be said of his lady. He is a physician, and esteemed by all; a companion for the nobility and a friend of the poor and distressed.

"On Monday he sent me in his carriage to Iver, in hopes to see Lady Gambier; but she had not returned from London, as was expected. The widow of the late Rev. Mr. Ward, however, was at Iver, living with her son, the present rector. Here I was most affectionately treated, and dined with them, and talked over the days gone by, when, first of the first, in England was passed here a Sunday with good Lord Gambier. At half past six we rode back to Amersham, where a large company of friends were assembled at Dr. Rumsey's. Why this is so I know not, but that God hath opened my way to the hearts of my friends in England; to him be the praise!

"The Rev. Mr. Barrington is the son of Lord Barrington. He came to see me, and proves himself not only worthy of his noble parents, but altogether a pious and talented clergyman of the Church of England. My engagements to go to Penn made it necessary to leave the company of this excellent person, and pay my respects to Lord and Lady Howe. This noble couple are in the prime of life, and as the Lord and Lady of the Royal Household of King William IV., and his Queen, Adelaide, they have great influence, by their example, in promoting the cause of true religion. Lord Howe is at once grave yet polished in his manners, and Lady Howe is the tallest person of her sex in England, and while she is so, she may be truly said to be elegance itself. I can say I never in the same sense 'looked up' to a lady before; for she is by several inches taller than myself, yet she is as well framed and beautiful as she is lofty. She is the mother of five sons and two daughters, in every respect apparently most promising.

"After luncheon and much conversation, the good doctor and myself rode back to Amersham.

"I received this morning, while here in Amersham, a letter from Mary Caroline Ward, desiring me, in the name of Lady



Ripon, to come and dine at Putney Heath, and also to administer the holy sacrament of the Lord's Supper to Lady R., now out of health. I wrote an answer to Mary to signify my reasons for declining this invitation, and inclosed it, open, to the Earl of Ripon, (for which I afterwards received his Lordship's thanks.)

"After this letter was despatched, Mrs. Rumsey and the doctor's sister took me to see Mrs. Bates, her sister and niece, about three miles from Amersham, on the Oxford road. The Rev. Mr. Pegus lives opposite; he also came and drank tea with the good Bates family. It would create too much sameness in my letters were I to note the particulars of every visit paid to such as show themselves to be my English friends; yet, like all other blessings, they claim to be noted and remembered with gratitude in my prayers.

"To one in perfect health it might seem a tedious sameness to write down every day and hour that he was in the enjoyment of this blessing; yet what well-ordered mind and grateful heart would not desire to keep these blessings in some sense vividly in his mind? Even so let it be with me. May I never forget the sweet moments of kind Christian intercourse I enjoy with the pious English.

"*April 1st*, 1836. You will be surprised at my date. At the same time I received your letter of the 3d of February, (inclosed from Harley street,) I received also a letter from the Rev. Mr. Hamilton, at whose house I am now, inviting me to come and spend a little time with him, and pleading an engagement made some time ago.

"*33 Compton Terrace, Islington, March 26, 1836.*

"*REV. AND DEAR BISHOP CHASE:—*

"I have called to-day to remind you of your kind promise to dine with me on Thursday next, at half past four o'clock precisely, and to go with me, at half past six, to a meeting held quarterly at our parochial school-room, in behalf of the Church Missionary Society, when I propose that you shall have an opportunity of stating the claims of the Illinois diocese to my flock. I sincerely hope that nothing will deprive us of the pleasure of your company on that day.

'I was anxious to see you to-day, if at home, in order that I might announce your coming to my congregation to-morrow. I do not hear from you this evening, I shall assume that we do not expect you, agreeably to the engagement made some weeks ago. I need not say how glad I shall be to encourage my people to assist in your pious efforts.

'We hope that you will not think of returning to Harley Street after the meeting, as a bed will be at your service at our disposal.

"With sincere respect and esteem,

"I remain, dear sir,

"Yours very truly,

"JOHN HAMBLETON."

#### DIARY.

This broke up all my arrangements to go to Holton Rectory and return by Hughenden. I went, however, to see good Mr. and Mrs. Knolles, and was most affectionately received and treated at the Penn Rectory. Dear Mrs. Rumsey accompanied me in her coach.

And here I cannot forbear to note with feelings of grateful remembrance the kind sympathy of Dr. Rumsey's sister in my behalf. She had come down from Reading on purpose to talk about your sufferings. She is nearly of your age, grave, tender and courteous. During several days which I had resided at her brother's, she had heard much of our western world, and of your position and painful sufferings while at an abode, and lonely condition while in Gilead. And so intense were her feelings of tenderness for you, that often she was unable to restrain them. At parting, seldom have I witnessed such marks of sincere and Christian affection."

The following letter from his wife did not meet the writer's eye till sometime after, yet, as it speaks of things *simultaneous*, deemed by no means out of place to insert it here: —

"*Gilead, M. T., March 25, 1836.*

MY DEAR HUSBAND: —

Knowing your anxiety to hear from home, I send this to await your arrival, although I think it may be that you are

now but just leaving England. Your letters have, by the dates, all arrived safe, up to January 29, from Cambridge.

"They have been to us a comfort, and source of holy joy, that God has raised up to you such friends to advance his honor and glory in this western wilderness; and this must be the feeling of all who are true to Christ and his Church.

"The winter has passed, to us, slowly, and we have looked to the time of the singing of birds and the springing of vegetation, as to a time of great happiness—of your return, and to our deliverance from a very confined situation—all kinds of work doing in one room. We shall, as soon as possible, have the cooking-stove set out. We have had two stoves, and sometimes, even keeping them as hot as wood could make them, it would freeze in the room in the day-time—always at night. But we have wanted for nothing—the farm has yielded abundance—we have slept warm, and enjoyed good health. What more could we desire, as it regards the wants of the body? As to food for the mind, our weekly religious papers, and your letters, have been all we could look to. Our books nearly all perished. I knew not we had so many until they were gone. With our Sunday-school library, I think we lost about two hundred volumes. Among these, 'Horne on the Scriptures,' 'Rambach,' Walker's large Dictionary, 'Ewell's Family Physician,' are among the most valued.

"Some few school-books were saved, and, as far as our situation would admit, I have endeavored to instruct the children. On Sunday, Bennie always went home, and we had among ourselves the Sunday services. The boys have been content to remain in doors and join. How long this would last I know not. Young people require more to instruct them than is to be found in the family circle, and the father absent. Nothing I long for more than greater Christian privileges for the boys.

"P. S. *March 28.* To-day is quite like spring; the birds are singing, and the frost slowly coming out of the ground; but as yet no signs of vegetation. As we have plenty of 'feed,' this is not so important as it has sometimes been for the stock. The return of warm weather reminds us all so

forcibly of your return, that the children dream and talk of it constantly.

"That God may grant our prayers in this respect is nearest the heart of

"Your affectionate wife,

"S. M. CHASE."

It is the object of the writer of this memoir to bring into view what affected him most in his toilsome pilgrimage, by evidently manifesting the undeserved goodness of Divine Providence; and there were few things more to this purpose than the singular friendship and beneficence of Mrs. Isabella Cottrell, of Sion Lodge, Bath, England. The facts may be perceived by what is said of this good lady by Lord Bexley. The writer never saw her, nor does he know by what means her pure mind was stirred up to aid so essentially in founding the school of the prophets in Illinois. She is now gone to her Saviour, and her works do follow her even thither, purified as they are by faith in the redeeming blood once shed on the cross for sinners.

Before introducing to the notice of the reader her last farewell letter, there seems a propriety in mentioning that in the *last will* of Mrs. I. Cottrell the writer's name was not forgotten; but whether anything can be realized from her legacy, depends on the ability of a residuary legatee. Lord Bexley has written to this effect, and the affair is left in the hands of just and honorable agents. The parting letter of this singularly excellent lady is as follows:—

"*Sion Lodge, March 21, 1836.*

"MY VERY DEAR SIR,

"For I dare not take upon me to say brother, though I assure you I do long to rise up from the low step of the ladder on which I look up to you, and I would fain persuade myself I am advanced one step since I have had the honor of receiving your kind, pastoral letters—sweet little epistles, as they properly are followed by example; for you have indeed been sorely tried in many ways.

"I thank God, you are suffering less in the body than a

month since; and now, I trust, as the weather is less severe, you will quite lose those violent paroxysms. I must entreat you not to think of coming to Bath. Had you been going from Bristol on ship-board, it would have given me much delight to have seen you; but I will not be so selfish. I hope you are *not* going to the Isle of Wight, as I hear, in a letter, you are expected this week; but that you are going from Liverpool, and I hope you will there see my dear friend, Adam Hodgson — perhaps in one of his ships; are you acquainted with him? Mr. Stewart is an old friend of ours; of course you will see him.

“How happy I am that you have again heard from Mrs. Chase, and that they have not suffered so much as might have been expected.

“What a comfort that the winter has been so mild in Canada. I have a letter from Mrs. Shuttlebury, dated 18th of January, from Blandford. She had just heard that Sir John and Lady Colborne were going to leave Toronto, and the papers say that they are going to Montreal. He will be a great loss both to her and the whole country.

“I hope his successor is a pious man.

“I am glad to see your subscription goes on a little, and I hope it will double next year.

“How anxiously I shall look out, first for your arrival, and then for the elevation of your good works. Labor is, I hope, more reasonable than in Canada. Mrs. Shuttlebury cannot get any laborers, so does her own work, with her children's help.

“'Tis painful to say good-by. May God be with you. Most sincerely do I pray that you will reach your dear family in safety, and strengthened in body by the voyage.

“Have you had an audience of the queen? I was so glad to see her name on the list. I wish Lord Kenyon would ask leave, and carry you. Do ask him, and call your college Adelaide.

“If you should be writing to dear Mrs. Tyndale, will you put in my note? It was to have gone yesterday, by Mr. G. Gardiner, to Oxford, but he went without it; or if you have no opportunity, put it in the fire.

"Grace, mercy, love, and peace, ever be with you! Believe me, with true affection,

"Your humble and real friend,

"ISABELLA COTTRELL."

"50 *Harley Street*, April 10th, 1836.

"HONORED AND VERY DEAR SIR:—

"I trust you have duly received the letters I have already had the pleasure of forwarding to you. I now enclose three more, and, at the same time, wish to inform you that Professor Schofield did fill the third page of Mrs. Schofield's letter; but I have withheld it, because his addition is more properly addressed to the *very dear Mrs. Chase, and myself*; and allow me to say how *honored* I feel, in having anything to do for so excellent a person as Mrs. Chase! I hope she will permit me to love her; but, however, it is what I have ventured to do, before permission has been granted, and if brought to the bar, I must plead *guilty*, only I shall hope to be recommended to mercy.

"Although we have not had the pleasure of hearing from you, dear sir, since you left Harley street, I somehow imagine (and how pleasant the idea!) that since your arrival in Lancashire, you have not regretted your visit to that place. May every step you take be abundantly blessed, and especially your approaching voyage! Yes, dear Bishop, we love you too well to wish to keep you longer from those dearest to you on earth; but, remember, you *go*, followed by the prayers and blessings of those who will ever bless and praise God for your visit amongst them, and will console themselves, when you quit the shores of dear England, with the hope of a blessed meeting on the shores of a fairer, purer land than this, where the redeemed shall 'meet to part no more.'

"As I am going to take this myself to Portman square, I have only time to present the *united love of all* to the Reverend and dear Bishop Chase, and to subscribe myself

"His unworthy, but, at all times,

"Devoted and attached servant,

"E. F. LLOYD.

"P. S. The family are all well, and Mr. Ralston is better."

The following affectionate note the writer has ever cherished as a memento of the goodness and expansive benevolence of one who was the prime moving cause, under God, of applying to his friends in England for Ohio. An article reviewing the writer's addresses to the convention, while Bishop of that diocese, published in the *British Critic*, in the year of our Lord 1822 or '23, was written by the Rev. Thomas Hartwell Horne, of London.

"This being noticed by the Philadelphia Recorder, and having passed over the Alleghanies, led to his determination to cross the Atlantic for means to found Kenyon college.

"4 *Nicholas Lane, Lombard Street, April 16, 1836.*

"RT. REV. AND DEAR SIR : —

"Knowing how much you must have to occupy your attention in preparing for your final departure from London, I will not trespass upon your time by calling upon you personally. Mrs. Horne and our dear child unite with me in praying that you may 'have a prosperous journey, by the will of God,' and may be restored to your family in health and peace.

"Present our kind regards to them. We cannot expect to meet personally in this world ; but we shall not cease to take a deep interest in your and their welfare. And we trust that the seminary which you are about to found will, through the blessing of the Great Head of the Church, prove indeed to be *a school of the prophets* to the members of the Protestant Episcopal Church in the far distant State and Diocese of Illinois.

"I remain, Rt. Rev. and very dear Sir,

"Most sincerely, your friend and brother,

"THOMAS HARTWELL HORNE.

"P. S. I ordered my bookseller to send to Mr. Mortimer, some time since, one copy of the last and best edition of the 'Introduction to the Critical Study of the Scriptures,' which I have inscribed to your seminary ; also, one hundred copies of the 'Protestant Memorial.' Keep as many of these as you think proper for the seminary, and dispose of the remainder in any way you may judge to be most beneficial."

In calling to mind the act and circumstances of bidding a long and last adieu to beloved objects, there is something so personal that one shrinks from the thought of describing it on paper. The heart retires within itself, and shuts the door on intruders.

Something of this kind takes place in the bosom of the writer when speaking of his leaving England, where he had received so many unmerited favors, and where he left so many disinterested friends.

He would rather suppress than make any effort to describe the minutest portion of what passed in his bosom in journeying from London to Portsmouth, where he had concluded to embark, in the packet-ship *Hannibal*, for America.

On his way thither, it would, however, be wrong in him not to record the kindness he received from Mr. and Mrs. Hayden, of Guilford, the latter descendant of the excellent and Rev. William Jones, of Nayland. Their hospitality and unexpected goodness in their accompanying him in their own coach to the seaport and seeing him comfortably on board, will ever be retained in grateful remembrance. The shores and white cliffs of England soon faded from his sight, and in doing so, he opened and read the following letter from one of Mr. Wiggin's daughters, a lovely, young, and most exemplary Christian lady, then about twenty years of age, now in Paradise.

*"Harley Street, April 18th, 1836.*

"EVER DEAR BISHOP CHASE:—

"I avail myself as early as possible of your kind permission to write, not only in the hope that it may afford you some little pleasure, (as I am confident you will regard with tenderness all I may say,) but also to console myself by a little *conversation, as it were*, for your departure, which is most deeply regretted by every member of this family. Yet think not, my *dear* sir, we could wish it otherwise. Ah no! You have a glorious yet arduous work to perform for the advancement of our Redeemer's kingdom, from which you will never withdraw your hand so long as a kind Providence continues to bless you with health, strength, and a desire to serve him.



"We can only help you with our prayers; and be assured, dear sir, you will be daily remembered before the throne of grace. May you have a short and pleasant voyage, and find your family in peace and safety. What a happy reünion it will be! I almost long to be a spectator, but *you* will remember us all most affectionately to them, as we cannot have the pleasure of seeing them ourselves. I am happy to say, Mr. Ralston is so much better that he will probably soon be able to resume his usual avocations, but he is afraid to begin to use his eye until he can do so with perfect safety. Eliza was also very well this morning. A letter has arrived, which I believe Miss Lloyd intends to forward through Lord Kenyon to Portsmouth, so that I shall take this opportunity to send my letter also. I feel much gratified by your promise to keep up a correspondence with one so unworthy in all respects of your favor as myself,—one on whom, nevertheless, your kindness will never be wasted, as I shall treasure every mark of your regard with delight. I trust you may soon get rid of your cold, by a little care. Change of air is often beneficial, in such cases; may it be so in *yours*. And now, my dear sir, I would conclude my letter with every expression of regard from all the members of this household.

"That God may preserve and bless you, is the earnest prayer of

"Your ever affectionate and obliged friend,

"MARY JANE WIGGIN."

Miss Lloyd also followed him in mind across the Atlantic, and wrote from

"50 *Harley Street*, June 22d, 1836.

"HONORED AND VERY DEAR BISHOP:—

"'Heaven's softest breezes woo thee, across the Atlantic wave,' is a prayer which I trust has, ere this, been fully answered in your safe arrival at New York. As I find from Mr. Wiggin, that a vessel will sail for that port in the course of a day or two, I am desirous to avail myself of this opportunity, and hasten to send you a few lines, as an earnest of my very affectionate remembrance, which attends you, dear sir, wherever you go. It is not, I assure you, 'out of sight,—

out of mind;' far, very far from it! We speak of you continually, and are looking forward with the greatest eagerness to the time when we may reasonably (for we *endeavor* to be *reasonable* in the matter) expect to hear that 'the dear Bishop *has*' reached the haven where he would be in peace and safety, with a grateful sense of God's mercies, through Christ; but why should I assure you, dear sir, of our continued regard and affection, — you know it all, — your own feelings being (in some degree, at least) an echo to our own. I appeal to the assurances of this kind conveyed in your letters from Portsmouth. It is only 'face answering to face in a glass,' and truly, dear Bishop, it is, as you have frequently remarked, all 'a mystery,' and yet only a fraction of the mystery of our Redeemer's love, by which he was moved and constrained to quit the bosom of the Father, and, by the sacrifice of his own body and blood, unite us forever with himself in this blessed and mystical bond; and, in *this bond* may we ever continue! may it shed a perpetual charm over every duty of life, and especially may it sweeten your labors, dear sir, in the far west.

"I have requested Mr. Mortimer to pack up the rest of your **PLUNDER**, which will, most probably, be sent off the beginning of next month, when you may expect to receive an abundance of *letters*. A little *policy* has induced me to write first, lest, coming in company with others so much more interesting, my letter should be overlooked, or that, having so many to answer, you should feel less disposed to favor me with a long letter. I hope you have received my last safe, which I sent by farmer Love, who with his family has (D. V.) no doubt reached New York before this.

"I have visited America in my dreams several times since you left us, and like the country, such as *Morpheus* represents it, exceedingly, and my interview with dear Mrs. Chase was very interesting. Do, dear sir, present her with every assurance of my sincere affection and regard. In a few days, I purpose visiting my mother, with whom I am anxious to converse about Illinois, but I fear she will never consent to leave England. Well! God hath the disposal of *all* hearts in *his* hands; to *him* I commit my cause; but not forgetting the com-

mandment (which I know my dear Bishop would enforce) to 'honor my parent,' and as far as her will is agreeable to the will of God, to subject myself to her, and submit to all her wishes, even when in opposition to my own.

"How much I shall rejoice to learn that you, dear sir, are once more surrounded by your heart's dearest treasures. I feel a hope bordering on confidence, that you will find them all well; and since happiness is not local, may it attend you in the form of domestic comfort to the far west. Yes! God grant you, dear and honored sir, a happy home in the plains of Illinois, and many souls for your hire. Your dear children in Harley street remember you with much affection. They send you a fond embrace, and would give 'all *their money*, and whatever else they possess, to see' the dear Bishop 'again,' and 'climb his knee, the envied kiss to share.' Your snuff-box has been sent to us, and will be forwarded to you with the books; as most of the boxes will contain books, etc., etc., for the use of the *Theological Seminary*.

"Perhaps it is well for you, dear sir, that I am pressed for time, and must consequently hasten to conclude my epistle. The family unite with myself in every endearing remembrance; and with much respect and affection, believe me,

"Dear and revered Bishop,

"Your faithful and devoted servant,

"ELIZABETH F. LLOYD."

The writer to his wife:—

"*New York, May 27th, 1836.*

"MY DEAR WIFE:—

"Through God's gracious mercy and protection, I have been preserved on the great waters, and permitted once more to see my native land. I sailed from Portsmouth, England, on the 21st of April, and arrived in this city to-day about four o'clock.

"My health during the voyage was but indifferent. Sometimes I was quite indisposed by my old complaints. But one Sunday, however, passed without my being able to perform divine services, and that was the last, Whitsunday.

"We had the melancholy occasion to perform the funeral

office over two persons, the one an infant, and the other a father of several children, by committing their remains to the *great deep*. This was done to each the same day, and during a dreadful storm.

"How awful the scene! It could not but add to the heart-rending horror of the occasion, to reflect that the husband whom I buried left a wife and several orphans, now going to a country where they would have no friends or even acquaintance to greet their arrival, or to protect them from want. We had the pleasing duty, however, of collecting for them from among their fellow-passengers in the *Hannibal* about sixty dollars for their relief.

"I found Mr. and Mrs. Kip, and the dear girls, your nieces, at home, and, except Mr. K., in good health; and even this, our good brother, not materially ill, but convalescent from some late indisposition.

"27th. I wrote the foregoing last night, before I went to bed; but my whole night was passed nearly all *sleepless*. Yet at this moment, half-past four, when I am up again, I feel no particular pain. I believe it is the effects of my voyage, which, like the swell after a storm, remain when the cause is ceased.

"I thought much of you and the dear ones at Gilead last night, and must *hasten* to be with you soon as possible. But remember, I cannot *fly*, as I would wish, to embrace you. I must go to Philadelphia, to see Paul Beck, my best friend. Returning hither, (New York,) I have many things to do by way of preparing for my voyage to Illinois, and for your comfort there; and I must go to Hartford, to see Dudley, on my way to Vermont.

"At Bethel, I hope to prevail on Mr. Thos. Russell to accompany me to the west, to take charge of my affairs, (the arduous parts of them at least,) in choosing the site for our future residence.

"Where you will be while this is doing, we must determine when we meet. Two of your last letters I found on my arrival in New York. Most thankful am I that you are so well, and that Henry is conducting so manfully. O, how I long to embrace that dear youth, and his sister and brother, my dear

children, once more! Tell them I have some few presents for them, and many, very many, for their mother. Your letter has made amazing work in England! It is a wonder, when copied into so many of the English prints, it never finds its way into anything in America.

"But I must not go on in this way, spending my time in useless reflection.

"I have this morning to go to Mr. Ward's, to get his acceptance for drafts for fifteen hundred pounds, thence to the custom-house to get my *luggage*, thirteen parcels, (one box for you,) and thence to see Mr. James F. De Peyster, my old pupil and now best friend. He has moved, with his mother's family, I believe, into town.

"I received a letter from dear Susan on my arrival here, also. She is well, and writes well, and loves us dearly.

"With you, she makes most appropriate remarks on the loss of dear brother Duncan, and wishes me to write to Walter; I will if possible.

"And now farewell, for, I hope, only a few weeks more. Bless God for all his mercies, and make the children join you in this holy and pleasing duty.

"Faithfully,

"PHILANDER CHASE."

From the same to the same:—

"Hartford, 4th June, 1836.

"MY DEAR WIFE:—

"You must be anxious to hear from me in my rapid flight from New York to Philadelphia, and back again to New York, then up to this place.

"I found all well in the city of *brotherly love*. Bishop White never appeared clearer in mind than at present. He received me most graciously, spoke well of the measure of my going to England, and was delighted with my letter to the queen, of which I gave him a copy, together with Lord Howe's answer, in the name of her Majesty, inclosing twenty-five pounds for the German Prayer-book concern.

"Mr. Beck was all kindness. I stayed there two days. In delivering a letter from some English friend to Mr. Jared Rai-

ston, I find *you* are presented with three hundred and fifty pounds sterling, the avails of your letter to me while in England; it got into the Record, a religious newspaper, and excited a spirit of love and kindness to you seldom ever witnessed. I returned to New York on Wednesday. Mr. Kip I found most kind.

"On Thursday evening, seven o'clock, I went on board the steamboat Cleopatra; slow passage to Hartford; arrived at Col. Ward's about ten, on Friday morning. Dudley came rejoicing to see me. My feelings, at once more being permitted to fold this dear boy in my arms and press him to my bosom, were indescribable.

"Dr. Jarvis, Dr. Wheaton, Mr. Burgess, came in. I need not tell you how great was our mutual gratitude to Him who alone is the Author of all mercies. Bishop Brownell was particularly attentive to my story.

"Went up to the college; sat an hour with Dr. Jarvis, who read me the '*Churchman*,' i. e., the fruits of his able pen while I was in England, not a word of which I had heard before!

"I attended chapel with Dr. J., and came home to Mr. Ward's. Mr. Imlay, Mr. and Mrs. Nichols and their daughter, and Mr. Sigourney, came to see me; all much rejoiced to hear of my success. After they went away, prayers; sat up till nearly midnight reading your letters to dear Dudley. How I bless God that he has such a mother; who has the heart, and the will, and the ability, to give him such good advice. I believe it will do him good, and influence his whole life.

"It is now out of my power to say anything more than that I am on the wing for Bethel, Vermont, to which blessed place I shall start on Monday. I shall preach here *one* sermon to-morrow.

"May God ever bless and keep you.

"Affectionately yours, P. CHASE."

"*Holton Rectory, Oct. 15th, 1836.*

"MY DEAR BISHOP:—

"Some little repairs which we have had to make to our old rectory, by throwing us in the midst of workmen, has made

me particularly think of you in your new settlement; and as I like to be in the midst of what is going on, and it happens that the room I allude to commands the most extensive view of the park, and is particularly cheerful, I have brought my writing-box up stairs to enjoy it,—though the room has neither skirting nor door,—and fancy myself in Illinois, and that you and Mrs. Chase are just doing the same thing.

“Kind Mrs. Dodsworth sent us word you had arrived safely in America, and I have since seen a paragraph in the *Record*, taken from an American paper, which speaks of you and of the claims of your diocese, with very kind interest; and we were quite glad to get even this remote intelligence of you; for, though in speaking to you of the *first spur* which led us to do our utmost to excite an interest for you, I could truly say, it was not a personal interest, but a desire to be faithful to the cause of God, in which you were engaged, that urged us on. Though I could say this *before* you came to England, I certainly can never again say that if we are anxious about you now, it is not for your own sake, for it certainly is, after the really refreshing and interesting intercourse we had in the little rectory, which you seemed to enjoy. How glad we should be to draw the great chair close to the fire for you again this winter, and to hear you relate all the adventures you have had since we parted!

“I saw your *Mary Illinois* (late Ohio) at dear Lady Ripon's in the summer, who no doubt has written to you herself. She is now with her good father and mother at Great Horksley, a place which I know is dear to your memory. They regretted extremely not being able to see you whilst you were in England. The long vacation is now over, and the young men have met again at Oxford, and we have seen several of those who came to us whilst you were here.

“*Nov. 18th.* Thus far I had written a month ago, and I have now had the pleasure of a letter from Miss Lloyd, giving me an extract from your second letter to Mr. Wiggan, dated from Chicago; Mrs. Chase being at Juliet, and all your family in Illinois, and preparations making for your first confirmation. May the blessing of God be with you in your trying situation and arduous work. I fear the difficulties are greater

than you anticipated, and that the great increase in the price of land will be a serious drawback to your domestic comfort. I do not perceive that you have begun your new settlement yet, and I am afraid you are not comfortable. We shall be very much interested in hearing all your proceedings, and Miss Lloyd will kindly communicate to me anything you write to her. Whenever your Mary resumes her gardening pursuits, Mr. Levison Gower, whom you saw in Hill street, would be pleased to receive some Illinois seeds—anything that is quite common with you would be curious in England. Perhaps some friend may be coming, who would bring them to Harley street, from whence I would send for them.

“Are you acquainted with Mr. Hawks? I see he has written an Ecclesiastical History of Virginia, and it has struck me that if he should write histories of the other dioceses, the little manuscript I prepared might be of use. I have hinted this to Miss Lloyd, and shall like to know your feeling on the subject.

“Adieu, my much respected and dear friend, with best wishes to Mrs. Chase and all your family, in which Mr. Tyndale cordially joins, as well as our children.

“Believe me,

“Affectionately yours,

“ANNE TYNDALE.”

*[The writer is of opinion that nothing would subserve the cause of TRUTH more than the insertion of the following documents, exhibiting an account of the funds collected in England, and the will of the donors concerning their application.]*

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## CHAPTER XXII.

### MEMORANDUM MADE SOON AFTER RETURNING FROM ENGLAND.

“WHEN on my journey from Gilead, Michigan, to attend the Convention of the General Episcopal Church in Philadelphia, (1835,) I received some private donations, the which I took to pay in part my expenses.

“Some of these private donations, however, I ordered to be placed in the hands of Paul Beck, Esq., of Philadelphia, as



the beginning of a fund for my Episcopal school in Illinois those from Mr. Warren, of Troy, N. Y., and others. When setting sail for England, (my second visit to that country) received a bill of exchange, payable in London, for seven pounds eight pence, five shillings and two pence, from my friend James F. De Peyster, Esq., of New York. See p. No. 1.\*

"This bill I deposited in the hands of Timothy Wiggin & Co., on my arrival in London, which, together with what was further necessary, I drew from time to time, to pay expenses in England and in returning to America.

"The collections for my Episcopal school in Illinois were made in England by my friends, and deposited in the hands of T. Wiggin & Co., London.

"When I set sail from England to America, I received from these deposits a draft on Prime, Ward & King, of New York for fifteen hundred pounds sterling; and on presenting the same, received from them the paper marked No. 2, [on which] by which it appears they charged me commissions seven one dollars and sixty-seven cents, and proposed to allow the balance, seven thousand and ninety-five dollars, — but at five per cent. per annum as interest, while in their hands.

"In the mean time, (that is, while the papers were maturing out,) I received another draft from T. Wiggin & Co., for two hundred pounds, as from additional deposits in London. This occasioned my writing to Mr. Ward, of the firm of Prime Ward & King, the note marked No. 3.†

\* PAPER No. 1.

"Wednesday Evening, 30th Sept.,

"RT. REV. AND DEAR SIR:—

"Inclosed you have a bill payable in London, for seventy-eight pounds five shillings and two pence, which, with the amount of your passage, makes up the five hundred dollars for which I pledged myself.

"Very respectfully,

"And as affectionately yours,

"JAMES F. DE PEYSTER

"To Rt. Rev. P. Chase, D. D."

† PAPER No. 3.

"New York, 28th of May, 11

"MR. WARD.

"VERY DEAR SIR:—

"I have signed the three numbers of the bills of exchange as you desired, and remit them inclosed to you.

"In answer to which, I received the paper marked No. 4, [on file,] by which it appears they agree to allow on the money in their hands an interest of six per cent. per annum. When I received this, I think I was in Philadelphia; in which city I presented a letter of credit drawn in my own and my wife's favor, on A. & G. Ralston, by Anson G. Ralston, in London, being moneys given by divers benievolent ladies *privately*, and for a private fund, to Mrs. Sophia M. Chase, my beloved wife, to repair her losses sustained by the conflagration of our house and its contents, in Gilead, Michigan, on the evening of the 19th day of December, 1835.

"To this sum of three hundred and fifty pounds sterling in the hands of A. & G. Ralston, I added the last draft from T. Wiggin, of three hundred pounds sterling, for safe keeping, on interest of six per cent. per annum; and received an acknowledgment thereof in note or paper, marked No. 5, [on file.]

"While in England, I learned that Lady Rosse, my benefactress, had sent through Lord Kenyon, and he through Adam Hodgson, Esq., to New York, for me, one hundred pounds sterling.

"This had been given in February, 1835, and was sent to New York September following. I called for it myself, when I returned in May, 1836, and in a few days received the sum of four hundred and seventy-four dollars and forty-four cents, as the avails of the aforesaid one hundred pounds sterling, as the paper marked No. 6\*, will show. That this was the

"I have received (since I had the pleasure of seeing you) power to draw on Mr. T. Wiggin for three hundred pounds sterling, in addition to the fifteen hundred pounds, for which I now, as above, sign the bills of exchange. As I wish to husband the funds of our infant institution as much as possible, I shall draw for the money either through your goodness or that of some one else, who, I hope, will allow the interest of the United States, six per cent.

"Yours most respectfully,

"PHILANDER CHASE."

\* PAPER No. 6.

"New York, 2d June, 1836.

"DEAR SIR:—

"I inclose you a check for four hundred and seventy-four dollars and forty-four cents, which is one hundred pounds sterling, at six and three fourths exchange.

"Yours very respectfully,

"G. T. Fox, Jr."

same which came through Lord Kenyon's hands, and by him transmitted through those of Adam Hodgson, may be seen by consulting paper No. 7;\* and the object for which this money was given, by good Lady Rosse, may be seen by consulting paper No. 8,† being a letter from her Ladyship to Lord Kenyon.

"While I was in England, I received from an unknown hand two silver waiters or patens for the holy communion. The anonymous letter which accompanied them, together with my answer, may be seen by reading paper No. 9.‡ It

\* PAPER No. 7.

*"Liverpool, Sept. 19, 1835.*

"MY DEAR SIR:—

"Some time since, I received from Lord Kenyon one hundred pounds, referred to in the inclosed letter, which I placed immediately at your credit with the Bank of Liverpool. As no application has been made for it, I think it better to request the Bank of Liverpool to remit it to New York, to Messrs. G. T. Fox, Jr., who will hold it at your disposal.

"I shall be sincerely glad to hear of your happiness, and with every kind wish,

"Believe me always

"Very sincerely yours,

"A. HODGSON."

† PAPER No. 8.

*"Hans Hall, Feb. 9, 1835.*

"Lady Dowager Rosse returns many thanks to Lord Kenyon for his obliging letter, and incloses one hundred pounds for Bishop Chase's Churches, if his Lordship will have the goodness to convey it to him.

"Lady R. is very poorly, or would write more to excuse the gift being so small at this time."

‡ PAPER No. 9.

"RT. REVEREND SIR:—

"The letter from Mrs. Chase, which appeared in the Record, detailing, in so sweet a spirit, the calamity that had befallen your family, greatly increased the interest and sympathy already excited in the mind of the writer by reading your Appeal in behalf of Illinois, and by hearing the brief sketch of some of the events of your life, so fully proving that a Divine and over-ruling Providence causes all things to work together for good to them that love God.

"If two silver waiters (articles which do not accord with the writer's humble establishment) can be made of any use (by erasing the crest) in supplying a part of the last communion plate, your accepting them as a token of respect will be highly gratifying.

"Should they be wholly unfit for the purpose, in their present form, they perhaps might be exchanged for something more suitable.

"Trusting that the Lord will prosper you in your present mission, having for its object the promotion of his glory, and praying that if it be his will you may be restored in peace and safety to your family, allow me to subscribe myself your

"UNKNOWN FRIEND.

pleased Divine Providence, through the instrumentality of the anonymous letter contained in the paper No. 9, to incline the heart of that most amiable lady, Mrs. Catherine Beaumont, daughter of my best of friends, Mr. and Mrs. Timothy Wiggin, of London, to complete the set of holy communion plate, by giving me two chalices and a large flagon, all of entire silver, well wrought. These were given as my own, and to be disposed of at my death to whom and to what church I please, for sacred purposes, in the administration of the holy sacrament of the Lord's Supper forever.

"Mrs. Beaumont wishing to be unknown in this generous act, therefore wrote me no letter, or I would keep it on record.

"Her mother, Mrs. T. Wiggin, however, who presented"

'A letter acknowledging the arrival of the parcel will reach me if addressed

"H. D., *Post Office, Huntingdon.*

"To be left till called for.

"Feb. 22d, 1836.

"The parcel will be forwarded by the Regent Stamford coach, Feb. 23, and directed similarly to this letter."

"To H. D., *Post Office, Huntingdon.*

"VERY DEAR, YET 'UNKNOWN FRIEND':—

"It is quite out of my power to tell you how deeply I am impressed with grateful sentiments for the reception of your letter of the 22d of February, accompanied by your munificent present of two patens for the communion plate in the Church of Illinois.

"As nothing but the good Spirit of God could have prompted you to this generous secret charity, and for such a purpose, so I trust that the same Heavenly Spirit will reward you with his own graces, which are above all estimation. To this end shall my humble prayers be offered to Him 'unto whom all hearts be open, all desires known, and from whom no secrets are hid.' Though you have done this 'in secret,' yet 'He will reward you openly.'

"That the letter of my dear wife should have had any agency in this good deed, does not fail to sweeten the cup of mercy thus unexpectedly presented by the hand of a kind Providence to my unworthy lips. How amazing are the wonders of His wisdom who to magnify his power chooseth the least instruments, and to spread and make bright his glory useth the obscurest means!

"My humble dwelling, though in wilderness, though in ashes, and its inhabitants abelterless, is an exemplification of this.

"O therefore let us 'praise the Lord for his goodness, and declare the wonders that he doeth for the children of men.'

"Your most faithful and

"Grateful servant,

"PHILANDER CHASE.

"50 Harley street, London, }  
"24th Feb., 1836." }

them to me, I persuaded to inform me who was the munificent giver.

"There were many books given me while in England, and promises made me of many more.

"What were collected while there were sent along with me. These, together with my luggage, were passed through the custom-house at New York, through the politeness of Melancthon S. Swartwout, Esq., deputy collector of the port. For this refer to paper No. 10, [on file.]

"These books were forwarded to Illinois with my personal goods, and I paid the expenses thereof. The amount of which cannot, on that account, be exactly ascertained at the present, (Jan. 30, 1837.)

"When setting off for England, I appointed the Rev. James C. Richmond, then one of my presbyters, my agent in making collections in America for the Episcopal school in Illinois, and requested Paul Beck, Esq., of Philadelphia, to act as my treasurer.

"The amount in the hands of the latter is, as by his account rendered June the 21st, 1836, seven hundred and ninety-nine dollars and sixty-three cents.

"The paper marked No. 12\* is a letter from Timothy Wig-

\* PAPER NO. 12.

*"London, April 22, 1836.*

"DEAR FRIEND:—

"I had much pleasure this morning in receiving your favor of the 21st, informing me that you were preparing to go on board the Hannibal, and to proceed on your voyage without delay. I truly hope you will have a short and pleasant passage, and find Mrs. Chase and all your friends in good health.

"In compliance with your request, I state what I think your English friends will expect, and be pleased with, in regard to the appropriation of the money subscribed here toward the seminary which you hope to found in Illinois.

"First, that you will purchase as much land as you can spare money to pay for, on which you will erect your house and school. The deeds to be in your own name. As the house will be built with your own means, the land on which it will stand, together with a small portion in addition, may be conveyed to you separate from the rest, to enable you to dispose of it for the benefit of your family. [The writer has never reserved any lands for himself or family purchased with these or other public funds.] Whereas the remainder will probably be conveyed to and by you, to be held in trust for the benefit of the Episcopal Church, to the successor which you will name, and after his decease, by the Bishops of the Diocese, in succession forever, for the same object. As far as I know the intention of donors, this will be satisfactory to them, and I believe it accords with your views. I trust your private means will be sufficient to enable you to build a house large enough to accommodate candidates for orders, and

gin, Esq., in whose house I was kindly invited to find my home while in London.

"It is dated April 22, 1836, a few days after my departure for America. It did not reach me till I had been some days in New York.

"As it contains the will and wishes of my benefactors in relation to the seminary which I am trying principally by their means to found in Illinois, it is my wish it may be referred to and read in this place of my memorandum.

"On the 29th day of Jan., 1837, I received a letter signed by Timothy Wiggin & Co., dated London, Nov. 18th, 1836, informing me that he had ordered to be placed in the hands of Prime, Ward & King, of New York, three hundred and five pounds eight shillings and five pence, sterling, of which ninety-five pounds seven shillings and eleven pence is for the general fund or Illinois school.

"Two hundred and eight pounds and six pence for the private fund, or that which was *privately* collected by the ladies in England for Mrs. Chase, and two pounds for the *German Prayer-book*. The above letter, from Messrs. Wiggin & Co., is marked Paper No. 13.\*

that you will find persons with a good preparatory education, who will be useful to you in collecting congregations to worship in the Episcopal form, and who will officiate as lay readers while they are receiving their theological education. Such persons, if they can be found, will be soonest prepared for orders, and at the least expense. I cannot but believe that a seminary so founded, and for such purposes, will do much good in Illinois during your own lifetime, and be the means of introducing Christianity in the Episcopal form, where, but for your exertions, the inhabitants would be of other denominations. Once well introduced, I doubt not its influence will prevail with succeeding generations, and finally become the prevailing form of religion in that quarter of the world. It is to be lamented that your means will not be large; yet great things sometimes result from small beginnings, and such I doubt not will be the result of your exertions. Your friends in Harley street will not forget you while they retain the powers of memory, and such will be the case with thousands with whom you are personally acquainted in England. The best wishes of all follow you, and I remain, dear sir,

"Your faithful friend,  
"T. WIGGIN."

\*PAPER No. 13.

[Duplicate.]

"MESSRS. PRIME, WARD & KING.

"London, Nov. 18th, 1836.

"RIGHT REV. PHILANDER CHASE, BISHOP OF ILLINOIS:—

"Dear Sir:—As this is a mere letter of business, we have only to inform you that we have made further collections for your good cause, and we have desired Messrs. E.

"In explanation of the above reference to the 'German Prayer-book,' I would refer to a letter which I addressed to the Queen of England, while I was in that country, a copy of which I gave to the Right Rev. Bishop White, on my return to America, together with her Majesty's reply, by Lord Howe, with the sum of twenty-five pounds towards completing the benevolent design of printing an edition of the American Prayer-book, in the German language, for the use of the Germans in Illinois. Bishop White requesting it, I left these papers in his hands. Of Lord Howe's letter, written at the command of her Majesty, I am sorry to say I took no copy, through want of time when in Bishop White's study, (the last time, alas! I ever looked on him.) Of my own letter to the queen, I kept the first draft copy, and have concluded to file it with these papers. It is marked Paper No. 14.\*

Corning & Co., of Albany, who owe us, to place in the hands of Messrs. Prime, Ward & King  $\begin{matrix} £ & 2 & 9 & 6 \\ & 302 & 18 & 11 \end{matrix} \} £305 \text{ } 8 \text{ } 5$ , and interest thereon from this day, at the rate of five per cent. a year, and we have desired the latter to pay the same to you, which we doubt not they will do when received. Of this sum, £ 95 7 11 is for the general fund.  
208 0 6 is for the private fund.  
2 0 0 German Prayer-book.

---

£305 8 5

\* All subscriptions are now collected, and you will please to consider our account balanced.

"We remain, dear sir,

"Faithfully yours,

"T. WIGGIN & Co."

\* PAPER NO. 14.

"To Her most Gracious Majesty, Adelaide, Queen of Great Britain.

"Philander Chase, the Bishop of Illinois, in North America, sendeth grace, mercy, and peace from God our Father through our Lord Jesus Christ. Amen.

"May it please your Majesty to read the following memorandum of facts relating to a German settlement of Protestant Christians in the Diocese of Illinois, under my spiritual charge, in the *far west* of North America.

"One of my presbyters, the Reverend James C. Richmond, was travelling and officiating in the arduous duties of a missionary in that newly settled region. His object was to seek for the sheep and lambs of Christ's fold, and to gather them together in congregations of Christian worshippers, according to the liturgy of the Protestant Episcopal Church.

"Among the great multitudes who migrate from all parts of Europe into the fertile and spreading plains of Illinois, he found no inconsiderable number from GERMANY. To these (speaking the German language himself) his ministrations were peculiarly useful. He could preach to them and administer the holy sacrament in their native tongue; and this he did, in one instance, to more than eighty devout persons in one place; their eagerness for a repetition of his sacred services being everywhere mani-

"To prevent mistake, be it noted, that the twenty-five pounds sterling, the donation of the queen to the object above

fast. One great obstacle, however, he met with ; which forms the chief or immediate reason for preparing this memorandum. Feeling himself bound both by inclination and duty to conform strictly to the primitive liturgy of the Protestant Episcopal Church, the Rev. Mr. Richmond experienced great difficulty in not having the American Prayer-book in the German language. Had this been the case, he could not only have ministered to them with much greater facility, but, by putting into their hands this formulary of primitive devotion, they would have joined with him and become edified in the gospel faith, and being thus attached to a pure and Apostolic Church, many souls might be saved.

"Deeply impressed with the importance of this desirable object, I presented a petition to the House of Bishops, assembled in General Convention of the whole American Episcopal Church, in the city of Philadelphia, in the month of August last, desiring that the English Prayer-book, already translated into the German language, might be revised and accommodated to the American edition, under canonical authority. To this petition there was a gracious answer. A committee was appointed to make the alterations required in the German language, and to pass an edition through the press.

"But the committee finding themselves unable to defray the expense of the edition, there is great fear of delay, if not a final failure, of the blessed work. The American Episcopal Church, resting only as she does on her Apostolic Constitution, without any aid from the civil government, and having so much to do in providing means of grace for the thousands who press into the far western settlements, will be, it is feared, painfully compelled to suffer this part of her duty to the German settlers in Illinois to remain too long neglected, unless God should be pleased to put it into the hearts of some of his more eminent and able servants, who bear a true love to these interesting people, to afford relief. That your Majesty may be that blessed instrument, in the hands of a Heavenly Saviour, I have been led to hope from hearing (and who has not heard ?) of your Majesty's enlightened mind, religious character, and patriotic relationship to this beloved part of my spiritual flock.

"Perhaps it may not be irrelevant further to state, that amidst the Protestants who settle in Illinois there are many who profess the corrupt faith of the Papal See. The Bishop of Rome sends his emissaries among them, who are indefatigable in their endeavors to entice the true worshippers into error ; and these are supported by great sums of money, collected from Europe and sent annually through the Propaganda Society, even to the far west of America. And can a Protestant Bishop behold this and be unmoved ?

"When he sees the lambs of his fold enticed away by wolves in sheep's clothing, he has a motive to plead for means of defence with great earnestness. That he may not plead in vain, but find grace in the eyes of your Majesty, may God in mercy grant, through Jesus Christ our Lord.

"This is the sincere prayer of

"Your Majesty's

"Most faithful and

"Humble servant,

"PHILANDER CHASE, *Bishop of Illinois.*\*

"50 Harley Street, London, }  
29th Feb., 1836." }

\*The answer to this letter was left in the hands of Bishop White, as before related, and has never been returned, though requested.



named, was deposited in the hands of T. Wiggin & Co., my treasurer, and by him transmitted with the other general funds.

## PAPER No. 15.

"MY DEAR MRS. CHASE:—

"I cannot let the good Bishop depart without writing a few lines to you, to say how much sympathy we have all felt for the great trials you have sustained in the destruction of your house, and the great deprivations you have suffered in consequence.

"Knowing that the dear Bishop had given up all property when he left Ohio, and fancying that this loss would be most severely felt, it was suggested by several ladies that they should think it a privilege to be allowed to contribute towards a fund to be presented to you, as a small testimony of their esteem for one who has sacrificed so much in the cause of our blessed Redeemer. Knowing the Bishop's devotedness to the welfare of the Church, and his great unwillingness to receive any remuneration, the sum has been collected entirely for yourself and family, to replace, in some degree, your late loss, and we hope you will accept it as a slight mark of the affection and regard all the Bishop's friends in England have long entertained for you. I cannot sufficiently express how much the Bishop's society has contributed to the happiness of myself and family—indeed, we consider it a great privilege to have had him so much with us. I know he has felt very anxious to return home, and I have no doubt it has been painful to his feelings to remain so long after hearing of the accident—but if anything would compensate for his absence from his family, it would be, I think, the universal respect and kindness with which he has been everywhere received.

"My family unite with me in kind regards and wishes for your health and happiness; and believe me, dear madam, your very sincere and affectionate friend,

"CATH'Z WIGGIN.

"*Leamington, April 6th.*"

## PAPER No. 16.

"LEONARD KIP, Esq.

"*New York, 12th April, 1837.*

"SIR:—

"Having received a letter of credit for three pounds in favor of Bishop Chase, of Illinois, on Baring Brothers & Co., London, and not knowing where to address the Rev. gentleman, we beg leave to inclose to you a triplicate bill for the amount, on the return of which, duly signed by the Bishop, we shall be ready to pay the equivalent to his order.

Yours, respectfully,

"PRIME, WARD & KINE."

"*May 22.*

"DEAR SIR:—

"I received the inclosed and this letter, this morning, from Messrs. P., W. & King. According to their directions, you had better sign the bill, and return them, under cover. As you have an account with those gentlemen, you may as well direct them to place the proceeds to your credit. All is well in my family; but terrible times in the money market. What will be the end no one will predict.

"Yours,

L. K."

"*The Right Rev. Philander Chase, Bishop of Illinois, the Robin's Nest Post-office, Peoria Co., Illinois.*

"*New York, 22d May, 1837.*

"SIR:—

"We have received your favor of 6th inst., and credit you for the duplicate bill, £1, at 60, on Baring Brothers & Co., London, which it covered at 10 per cent. premium. \$14 67.

"When called on, I shall order this to be paid out of those funds to the object for which it was given, together with the two pounds mentioned in Mr. Wiggin's last letter."

### CHAPTER XXIII.

#### REMOVES HIS FAMILY TO ILLINOIS—LABORS AND JOURNEYS.

OF those events which follow next in order, the writer has no record but such as may be found in the following letter of his daughter, then quite young, to her brother at college. A few extracts are given:—

"Our dear father arrived at Gilead upon the 28th of June, 1836. It was a day of rejoicing indeed; all ordinary occupations were laid aside, and were it not for the recollection that some dear friends were still absent, our happiness had been complete. Dear mother actually cried for joy. The few remaining days at Gilead were spent very pleasantly. The 5th of July, Jane, who concluded to go with us, went to prepare herself for the journey. Father held service the Sunday following for the last time before our departure.

"The next day our movables were sold, and B. returned from Detroit, bringing with him an elegant span of horses,

"The payment received from Messrs. E. Corning & Co., of Albany, for your account, by order of Messrs. T. Wiggin & Co., of London, is at your credit, thus:—

|                                                             |        |    |      |
|-------------------------------------------------------------|--------|----|------|
| " Amount due 18th Nov., 1836, . . . . .                     | £306   | 8  | 5    |
| " 5 per cent. interest on do. to 28th Jan., 1837, . . . . . |        | 2  | 19 4 |
| " At 10 per cent. premium, . . . . .                        | £308   | 7  | 9    |
| " Commission, . . . . .                                     |        | 15 | 07   |
| " Nett pro., 20th Jan., 1837, . . . . .                     | \$1492 | 60 |      |
| " Fourteen hundred and ninety-two $\frac{80}{100}$ dollars. |        |    |      |

"We should have apprized you of this entry before, but were ignorant of your address.

"We remain, sir,

"Yours very respectfully,

"PRIME, WARD & KING."

named Pompey and Nero, and a good wagon, as a present from Mr. C. C. Trowbridge to our dear father.

"At length the day arrived in which we should leave our once happy home, and go, we knew not whither. The ox-team, driven by a hired man, led the van; the old carriage, with the family, came next; then H., in the other wagon, and P., on old Cincinnatus, brought up the rear. Thus we set off, after humbly asking a blessing on our labors in the far west of Illinois.

"At Lima J. joined us, and I mounted old Cincinnatus, as we had agreed to take turns in riding him. We stayed at Mottville that night. The next morning we were up betimes, and rode ten miles before breakfast. We entered Edwardsburg about noon, and were received very kindly by Mr. and Mrs. S——, where we intended spending the Sunday. Father preached the next day to a large congregation of attentive hearers. Cincinnatus was here found to be so lame that we could ride him no further, and we were obliged to send him back; but as we could find no one going that way, father tied a bit of board around his neck, with, as near as I can recollect, these words written upon it: *'My name is Cincinnatus. I belong to P. Chase, Gilead, now Bishop of Illinois. I am eighteen years old, and somewhat lame. Let me pass on to Gilead, where I shall be well taken care of through the winter, as a reward for my past services.'* We then turned him out to seek his fortune. We have not heard from him since, but I have no doubt he went directly home.

"At La Porte village father was taken ill, but recovered so as to be able to ride fifteen miles the next day, and put up at a place that answered very well the description of a 'hoosier's nest,' which P. used to repeat. The next day we rode forty miles, and the following found ourselves on Grand Prairie, in Illinois, the field of dear father's future labors.

"We are now under the hospitable roof of Mr. Hanford, a good, firm Churchman as ever was. Since I have been here, I have been on a visit to Chicago, with father and mother and Henry. We were there three days, and seldom have I spent my time more pleasantly. We stayed at the house of J. H. Kenzie, Esq. He and his wife were absent, but the rest of the

family received us very kindly, and treated us very well all the time we stayed.

"On Sunday father preached, and confirmed two persons, and administered the sacrament to about twenty. When we returned, we found Mr. Hanford had fitted up a small cabin, adjoining his own, in which we could live and feel a little more independent.

"Father and mother and H. have all gone down as far as Peoria, to find a spot in which to place the college. I hope they will be successful.

"Your affectionate sister,       MARY."

Extract from Journal of Convention, 1837 :—

"In Peoria county I found lands suitable for the establishment of an institution for the encouragement of religion and learning; but the same were not as yet brought into market by the United States' government. My only resource was to petition for the preëmption right of the unoccupied grounds; and finding in the neighborhood a suitable place on which to erect my own temporary dwelling, and wait for such an event. This was accordingly done. With renewed strength and courage given me from above, seemingly far beyond my advanced years, the house was builded, poor as it is, and the family once more collected around the domestic fireside, to minister to each other in sickness, and to mingle their prayers, their joys and sorrows, together.

"The great difficulty of obtaining lumber, (the poorest being from forty to fifty dollars per thousand, besides the expense of transporting it fourteen miles,) for building, rendered it impossible, in the short time allotted me last fall, to erect a better dwelling than that to which, in its present form, we have given the appropriate name of 'THE ROBIN'S NEST,' consisting of mud and sticks, and filled with young ones. Should I continue where I am, and my life be spared, and mechanics and laborers (of whom there is a great scarcity) be obtained, a better house, for the accommodation of my family, will be erected the coming season.

"As soon as the river (Illinois) was cleared of ice this spring, (1837,) I commenced again my travelling duties."

*"Robin's Nest, March 10th, 1837.*

"MY DEAR HUSBAND:—

"It is pleasant to think you are three hundred miles to the south this cold weather, enjoying, I hope, a mild climate. We have had but two days of southerly wind since you left us, when the return of wild geese gave hopes of spring. A strong north-easter is now blowing, and the ground covered with snow.

"What the world are doing I know not, we are so aside from hearing or seeing. No intelligence has reached us from the post-office in Peoria since you left here. I sent in a letter, as you desired, directed to Quincy, a week ago, which I hope you have received, and to-morrow anticipate the pleasure of hearing from you at Alton.

"That God may preserve you from all sad accidents, is our daily prayer, as we assemble, morning and evening; and very many times, both day and night, is the petition offered, 'That he would have you in his holy keeping for Jesus Christ's sake.'

"Our room looks so lonely that I sit much in the dining-room—always of an evening, as I do not miss you so much there. Mary sometimes reads aloud, which is our only amusement. Philander enjoys his gun in anticipation, and I doubt not dreams of falling geese and prairie hens.

"Good-night. I am trespassing on time that I know is far better employed in teaching, warning, encouraging. Dear husband, may the Master you serve be indeed with you, to strengthen you and fit you for his service. May you feel his holy influence guiding you and clearing your path through all difficulties, and cheering you with the delightful assurance, and he will indeed make you a blessed instrument in establishing his Church, and bringing thousands to hear of the Saviour who died for sinners. This is the prayer of

"Your affectionate wife,

"S. M. CHASE."

*"On board the Steam-boat Friendship, {*  
*March 16th, 1837. }*

"MY DEAR WIFE: —

"At Alton I administered the holy rite of confirmation to eleven, and the holy sacrament of the Lord's Supper to twenty-one. The Rev. Mr. De Pui, the rector, whom I like very much, assisting. He preached a most excellent sermon on confirmation, which rite he received himself, having given, in writing, which he read in the full meeting of this congregation, the reasons for so doing from the Holy Scripture. This was done with so much dignity and simplicity and godly sincerity, that few persons could refrain from tears.

"It was my intention to visit the congregations of the Rev. Mr. Darrow, at Collinsville, Edwardsville, &c., but when I arrived at St. Louis, which was on Wednesday, yesterday a week ago, I found from the accounts of all that the roads were so bad across the '*American bottoms*,' as they are called by the French, as to be impassable except on horseback, which you know I can no longer bear. It remained therefore my duty to defer my visit thither till after convention in May. In this state of things it was not difficult to persuade me to stay and preach and administer the sacrament in St. Louis. I preached on Wednesday night, and took cold. On Thursday evening I attended the Young Men's Bible Society, and took an additional cold, so that my lungs were much affected, and breathing, especially speaking above my breath, difficult. You will not think it strange that, so situated, I should follow your salutary suggestions.

"The next day I found myself well enough to go to Dr. Hoffman's, to enjoy his good society and partake of his liberal hospitality.

"On Sunday morning I preached and administered the holy sacrament in the church in St. Louis. The audience was large, but the number of communicants was few. Learning that it was the custom for the non-communicants to retire before the administration, I thought it my duty, immediately after sermon, to request that for *this* once they would cause it to be otherwise. I gave for a reason, that all serious people lost much by so doing, and doubtless by their seeming indif-

ference brought contempt on the means of grace. Many who wished to stay and witness the solemnities of religion were deterred from so doing by the force of great and numerous examples of going away '*en masse*,' which seemed to say it was wrong to remain, provided they were not communicants. At any rate, they, the audience, would certainly try it, and remain every man in his seat to witness so solemn a scene. The result of this was that every person remained in his seat. All was deep, intense, and most respectful and solemn attention. The collection was more than three times as large as usual, and by the confession of the most worldly characters, after all was over, the effect was most beneficial. The Rev. Mr. Minard, who officiates as deacon in the Bishop's absence, observed that he had not thought the measure could be so useful as he found it to have been.

"I preached in the evening, and on Monday gave a few words by way of lecture to the female society, who meet for the purpose of working with their hands for the good of the Church. They met at the house of the clergyman, and manifested great zeal, accompanied with exemplary modesty, and true piety. On Tuesday I went on board the steam-boat America. She sailed or got on with but very indifferent speed, going but two miles per hour, against the stream; and did not arrive at Alton, twenty-two miles from St. Louis, till Wednesday morning. Here all was done that could be done to get things ready for the coming of another boat. All was collected, both the things bought in Alton and those purchased in St. Louis.

"Give my blessing to all the children; and to dear Mrs. and Mr. Chase, and Mrs. R. and Jane, say all that is affectionate

"From your loving husband,

"PHILANDER CHASE."

"*Rushville, Ill., March 20th, 1837.*

"MY DEAR WIFE:—

"I wrote you from on board the steam-boat Friendship, in my passage from Alton to Beardstown. I gave my letter to the captain, who promised to leave it, and my goods for the family, in the care of Messrs. Armstrong & Co., Peoria.

"I was two nights on board the *Friendship*, and early in the morning of Friday, the 17th, was just preparing to go on shore at Beardstown, when I was met by Judge Worthington, who told me that all his family—Mrs. W., his son the doctor, and his three daughters—were then at the hotel in Beardstown, on their way 'moving from Rushville to Louisville, in Kentucky!' I went on shore to see them, and breakfasted with them, seated at the long table with the travellers, and still more important personages, the 'boarders' from the town. All passed on well enough, except the unavoidable feelings of regret that they were now no longer a part of my spiritual flock. Judge Worthington said his business called him back to R., and he would see me again in the evening at his old residence. I took my leave of the family, and went in the *Friendship* up two or three miles to Erie, a little place on the river, on the west side. Here Mr. Doane had prepared a dearborn and a horse, for the purpose of getting me and my luggage to R. But the *roads*, O the roads! For nearly one quarter of a mile the water had overflowed the path about two feet, and this, together with the deep mud below, rendered our progress almost impossible.

"I was received with great kindness—Mr. John Worthington and his good wife; and soon the judge came in, from Beardstown, having seen his family on board a steam-boat for St. Louis. Happy, thrice happy, that they did *not* go in the 'Tiskillisa,' which we have just heard was sunk at the mouth of the Illinois river, and many of the passengers lost, drowned, or crushed to death by the concussion of the steam-boat which carelessly, if not designedly, ran foul of her. This 'Tiskillisa' was the vessel on board of which Judge W. was most anxiously desirous of placing his family, but was *providentially prevented*. What a mercy! On Saturday it was cold. I went to see the church, and like it very well for the expense. On Sunday (yesterday) I performed the consecration service, confirmed two, and baptized five children, and preached both in the morning and evening, besides administering the holy communion to seven persons.

"You may well imagine how exhausted I was. The night



was spent in tossing to and fro, as usual after excessive fatigue.

"To-day I feel truly what '*Mondayism*' is; but, though afflicted with the headache, hope to be well enough to set off for Mount Sterling to-morrow.

"Pray for your loving husband,

"P. CHASE."

*"Mount Sterling, Schurler Co., Ill., }*  
*March 23d, 1837. (Thursday in Passion Week.) }*

"MY DEAR WIFE:—

"I left a letter addressed to you in Rushville, giving an imperfect account of the difficulties which we met with in getting from the river Illinois to that place, and of my meeting with the Worthington family, and, I think, of my consecration of Christ Church, confirmation, administration of the sacraments of baptism and the Lord's Supper on the 19th, in that place. On Monday, I baptized Mr. Hall's child, and drank tea at Mr. Kinsell's. On Tuesday, a Mr. Tolls being hired to take me on his very good wagon, drawn by two very good horses, brought me safe from Rushville to this place, about eighteen miles, nearly in a westerly direction. The roads are exceedingly bad, but the strength of our team and the blessing of God overcame all obstructions.

"Mount Sterling is situated beautifully on a gently rising ground, commanding a view nearly the same as the mount on which the college is contemplated to be built,—10 n., 6 e. The houses, about forty in number, are mostly small; some are painted, and look neat and tasteful, and pleasant. Many are now in building, and business lively. The inn at which I lodge is but imperfectly finished or furnished, so that I am now in a room that has no upper floor, and without a table. I am writing this on my portfolio resting on my knee. The people are very kind in their way, and I have no reason to complain. I spent yesterday alone; not a soul except the landlord came into my room to see me. I had from my first coming 'given out' that I would preach, and the appointment was fulfilled last evening at the school-house, to get at which I had some difficulty, on account of the mud, which also was

by no means a stranger to the floor of the cold and lonely building in which I officiated. The congregation was large and very attentive; and I hope the word read and spoken was blessed. I finished about nine o'clock in the night of the 22d of March.

"I need not repeat to you my disagreeable feelings and disturbed dreams through the night, after preaching. These increase upon me as I grow older, and perhaps will continue to do so till the lamp of life, after flickering a few years more in the decaying socket, ceases to burn. How does the sure and certain hope cheer me, that it will *be lit up again* with renewed splendor, in the morn of the *resurrection*, now much nearer than when we first believed!

"This is the day appointed to set off for Quincy; but no messenger from thence, as promised by Mr. Higley, whom I saw from Quincy, in St. Louis, has arrived. *Bad roads—bad roads*, no doubt, have prevented. *All—all is, for the best!* Well may we say so when we see what a merciful escape the poor Worthington family experienced in being prevented by Providence from going on board the Tiskillisa, which was, in a few hours after leaving Beardstown, sunk, with so many in her, in the deep river! May all such warnings incite us to a perfect and unreserved trust in His goodness, who alone ordereth the events of human life!"

EXTRACT FROM DIARY.

"A carriage being sent for me from Quincy, I proceeded on the 23d as far as Clayton, where I preached in the evening, and was treated with hospitality by a very friendly people. The next day, passing through a rapidly rising place, called *Columbus*, to Quincy, I was received by my friend, Mr. More, in the most affectionate manner. All whom I saw in this lovely town seemed to conspire in showing kindness, and in affording facilities to make my visitation as useful as possible. Through the goodness of the Presbyterian and Methodist ministers, I had an opportunity, in their respective places of worship, of addressing large and crowded assemblies, and of administering the holy sacrament and rite of confirmation in

the presence of many who before had never witnessed the solemnities of the Episcopal Church. I preached twice, baptized four infants and one adult, confirmed six, and gave the holy communion to eighteen members, besides those of other denominations; celebrated the banns of matrimony, and in the intermission superintended the formation of the parish of 'St. John's Church, Quincy,' and the appointment of lay delegates to this diocesan convention, and appointed a lay reader, all in one day. The deleterious effects of this day's exertion on my natural frame, joined to those of the last Sunday at Rushville, and the intervening week, being unassisted by a single clergyman, compelled me to write to the domestic missionary board of our Church in New York, and implore assistance; and happy am I to add, that, on arriving at home, I found a letter from a clergyman well adapted to this arduous work, offering his services in this my greatest need. Grateful to a kind Providence, I have advised him to apply to the missionary committee, who no doubt will send him to me without delay. His work will be to precede the Bishop, and make ready for the visitation, and, when no other clergyman can be had, to meet him at given points and assist him in his duties.

"I discharge but a debt of gratitude to Captain *Holcomb*, of the steam-boat *Olive Branch*, to thank him thus publicly for the many civilities shown me in ascending the Mississippi river from Quincy to the Yellow Banks, where, on account of the ice, I was obliged to stop, and thus relinquish my appointment at Galena. He allowed of no spirituous liquors on board, and, of consequence, I heard but little profane language, so common and disgusting where spirits are used. What made a deep impression on my heart, was his vigilance in preventing and remedying accidents. A boy, about twelve years of age, had fallen overboard in passing the rapids. The captain, alone, before the mother of the lad had time to utter a second shriek of agony at seeing her son sink as if to rise no more, was seen in the yawl in time to rescue him from a watery grave. I cannot refrain from subjoining to this short account of this most interesting event, that which was told me by this boy and his parents, after we left the boat, while travelling with them a short distance in the country. They said

that Captain Holcomb, at parting, had presented the lad with a copy of the Holy Scriptures, exhorting him to read it with devout and constant attention, for in that sacred book, the Bible, he would learn, and know, and feel by whose almighty power and most merciful providence he had been saved from death.

“At *Oquawka*, the residence of Messrs. Phelps, a place on the east side of the Mississippi, distance about seventy miles west from my dwelling, I baptized one child, and experienced much injury to my health on account of the cold weather and open condition of the kind man's house, (Dr. R.,) where I passed the night sleeping on the floor—the best lodging these affectionate people could give me. This was the last evening of March. The next day I obtained a conveyance to Monmouth, where courts are held for Warren county. Mr. Prentiss, a warm friend of the Church, was there to receive me, and on the next day, (Sunday,) I preached and performed divine service twice. That night I was seized with painful illness.”

[The remaining incidents of this journey are best related in a letter to the Secretary of Dom. Com. of Board of Missions, as follows:—]

“*Robin's Nest*, April 10, 1837.

“I write you by an amanuensis; my bodily frame is too weak to have it otherwise. I am on a couch before the fire in my Robin's Nest, musing on the past, and anxious for the future welfare of the Church. My present sickness commenced last Sunday night, a week ago, about midnight. I was then at a friend's house, at Monmouth, Warren county, about sixty miles from my present residence. I had preached twice, performing the full service morning and evening. After spending with my friend and his Christian neighbors several hours in pious conversation, I retired to rest in seeming health. The air was chill and the room cold, and I awoke in great agony. A physician being called in the morning, and another at noon, I obtained a partial relief. Tuesday was spent in great weakness, and on Wednesday I obtained a conveyance in an open wagon to Knoxville, twenty miles to the east.

Here I was invited to preach, but found myself unable. It cheered me to see my son, whom I had sent for; but I was sorry to find that, on account of the swollen state of Spoon river, he had left my covered wagon behind, and come on with the horses only. As I was too ill to ride on horseback, a friend readily sent me forward in his wagon. It both snowed and rained; but when we arrived at the river we drove our horses through; and having first passed the baggage over the rapid stream, I had an opportunity of seeing the frailty of the vessel, the only one destined to take me across. This was a log of black walnut, with the bark still on, hollowed out in the middle, the whole about twelve feet long, and just wide enough to admit myself with difficulty amid-ships, on a wisp of hay. As the man at the stern pushed off the little ark from the shore, she sunk, with my weight, to within an inch or two of the gunnels. 'Can you swim?' said he. 'Like a duck,' said I. 'All I fear is, if she turn over, I cannot extricate myself from my squeezed position in the log.' It was now that I experienced the great benefit of being acquainted in my early years with *canoe navigation*. How often, when a child, on the banks of Connecticut river, of which Barlow says—

'Nor drinks the sea  
A lovelier wave than thine,'

have I swam and sported with a canoe similar to that in which I was here placed; and how little did I then think that the hand of Providence was training me to surmount dangers at the advanced age of sixty-two! God, who ordereth all things in mercy, was as much the author of the teaching in the former case, as he was of my preservation in the latter. With grateful hearts we reached the shore, and mounted the muddy bank. Few things could be more acceptable to my thirsty palate (for I was indeed in a fever) than the overflowings of the clean troughs, filled with the fast droppings of the delicious sugar-water. Here my horses were attached to my covered wagon, and we rode to French Grove.

"I stayed in a cabin, which sheltered us from a storm accompanied by thunder and lightning, during most of the night. Knowing that I had to pass the waters of the Kickapoo before

I should see my loved family, the acuteness of my anxiety was tempered only by an humble trust in that Providence that had sustained me through so many difficulties. When we arose in the morning, the whole surface was, as you may imagine, after the flood, more aqueous than terrestrial. Every rivulet was a bold and rapid stream, and every slough was now a rivulet. The day on which I set off from French Grove was most uncomfortable to me, though in a covered wagon. The snow blew horizontally nearly all the time in passing the prairie, which, by reason of the deepness of the mud, (the frost just going out of the ground, saturated by the last night's rain,) was done at a slow walk. I became chilled, and suffered much. In this condition, the two lone houses, constituting all that is called the town of Charleston, were extremely welcome. That of Mr. Haughton's had a comfortable stove in it, which warmed my benumbed limbs, till I felt courage to go on further, and reach the house of Mr. Powell. Here I learned, by the return of a traveller, that the Kickapoo creek was overflowing its banks, and could not be crossed, either by swimming or by a canoe. 'But is there no way of surmounting this difficulty?' said I. 'I must see my family, and be ministered to by the hand of skilful kindness, or I perish.' 'There is a skeleton of a bridge about a quarter of a mile above the fording-place, raised since you left home, and the string-pieces are on; but it is ten or twelve feet from the *bent* which supports the further end of the string-pieces to the opposite bank, and the water on each side of the bridge I suppose is in great depth,' said the man. 'But can I get upon the string-pieces?' 'You can ride with your wagon through the water, and see what you can do,' said Powell, 'and I will send my brother on my pony to assist your son in taking care of you; but I fear it is too hazardous.' The distance between Mr. Powell's and the creek is nearly three miles. We passed it tardily, and not without feelings of terror at the sight of the wide-spreading waters, as we looked off the high, to the low lands and bottoms of this now swollen stream. 'Direct us, O Lord, in all our ways, and further us with thy continual help,' was the petition graciously heard, in this our great extremity.

"We left the fording road when first we met with the deep waters, and kept round to the left, on the highest meadowlands, having to cross but a few deep places, till we came in sight of the new skeleton bridge of which Mr. Powell spoke. It towered above the rapid stream below, and was supported by three bents, or frames, across which lay two courses of string-pieces, the one about twelve and the other twenty-five feet long, and the whole kept from giving way to the current by a large oak tree, against which, on the leeward side, one of the frames rested. As there was great depth of water before we could reach the bridge, we had to leave our horses and wagon, and seek a way amid the high grass further up the stream; this we found, and we came down the bank that hung over the main stream, till we could touch the timbers. I felt relieved when this was achieved, and sprung upon them as if renewed in strength. My dear son Henry was by my side, and Mr. Powell's brother followed after me as far as the first tier of string-pieces reached; but here he stopped, holding to the great oak tree, and saw my son walking on one of the long string-pieces, holding a staff at one end, while I walked on another string-piece, having hold of the other. Blessed be God, my head did not swim, nor was my strength abated till I reached the further bent or frame, still ten or twelve feet from the opposite shore. Here I found the cap-plate of the frame had not a level, but an inclined surface, like the roof of a house; this being narrow also, I feared it would suffer my foot to slip, and if it did so, all would be in vain to save me from plunging into the rapid stream below.

"I was on the middle string-piece, equally distant from either corner of the frame. While standing here, I turned round, and though in great danger myself, I could not but smile at the sight of my friend Mr. Powell, still clinging to the *great oak tree*. Filial tenderness banished fear from the bosom of my son, from whom now I received the most essential assistance. He sprang from one timber to another, as on wings, to obey my orders. From the up-stream corner of the frame on which I stood, there was a small pole extended to the bank or shore, and underneath it another, from the brace to the shore; these poles were about three feet apart, perpen-

dicularly, and what added to the security of getting to shore by this means was the fortunate circumstance of the upper pole being pinned to the end of the long string-piece on which it lay. In view of this unexpected facility, I made out to summon courage to walk on the narrow and sloping *cap-frame* to the corner; when there, alas! how was I puzzled to put my knees in the exact place which my feet occupied! Had I been young, light, and supple, this might have been done easily. But with me it was far otherwise. Besides my age and corpulency, there were the paralyzing effects of broken limbs and ribs, occasioned by my being so often thrown from my horse on frozen grounds, and upturned in coaches, as in Cumberland. How did I feel when now my body refused to bend, when not to bend, and yet attempt to throw myself from my feet to my knees, would have plunged me headlong into the chilling stream, which, in my present sickly state, might prove my death, even if I should by swimming save myself from drowning. Never had I more reason for the blessing of a clear head and a firm faith in God's supporting hand, than at this moment. 'Go,' said I to my son, who was on the small poles above described, 'go and get a firm rail, which, resting transversely on the string-pieces, may catch my body, as I throw my feet from the place on which I stand.' He did so, and I found myself by these means with my feet on the lower and my hands holding the upper pole, and thus, praising God, I got safe to land.

"I was then two miles from my dear family. How I got home, and how happy my dear wife and family were in receiving me safe, from so many dangers of five weeks' absence, may be easily imagined.

"The next view you will get of me will probably be soon after the Illinois Convention, which meets on the 14th of May. In the mean time, I entreat the prayers of yourself and those of the missionary committee.

"Ever your faithful friend,

"And very humble servant,

"PHILANDER CHASE, *Bishop of Illinois.*"

The writer to his son Dudley, at Hartford, Conn. :—



"*Robin's Nest, Peoria Co., Ill., April 14th, 1837.*

"MY DEAR SON:—

"I cannot close my mail, the first I make up since my *new* appointment as P. M. to the *Robin's Nest*, without dropping a few lines to you, who occupy so many of my most tender thoughts and devout prayers.

"I thank you for your *best of birth-day* letters, March 5. It fills my eyes with tears, and heart with joy, to read it; for in it I see true evidence of the grace of God towards you. Go on, dear, dear son, in your begun work of *clinging close* to the cross of redeeming love. In this position, to see and feel your weakness, is to be strong; and to be truly sensible of your folly, is to be wise; and unfeignedly to bewail your past neglects, is to be sure of making amends for them by future exertions. May God keep you ever in this blessed frame of mind; to start off from it will be like removing the needle from the magnet, sure to end in your ruin. Therefore cling close—cling close to Him who is the centre of all spiritual attraction; the Saviour of sinners; the fountain of love; God manifest in the flesh; Jesus Christ; our now glorified Lord.

"I have just returned from a five weeks' Episcopal tour, to describe which, I cannot even *begin* here.

"Your mother and I talk almost incessantly of you. She is now in my sick room ironing some clothes, and begs me to send you her blessing. The whole family are complaining with *influenza*, and yet they are all about, and doing what they can to make each other happy.

"I set off the first week of next month (D. V.) to visit Fremont. Thence, I shall go to Springfield, to attend our convention. There I shall deliver my first pastoral letter. O that God would bless it to the use of the many perishing souls in my diocese!

"Infidelity and sin stalk fearlessly abroad wherever I travel, and I should despair of doing any good but for the promise of Him who is greater and higher than all the world, and can 'say to the raging of the sea, Peace, be still; hitherto shalt thou come, and no further; and here thy proud waves shall be *stayed*.'

"Never fail to present my most affectionate regards to all my dear friends in Hartford.

"May God ever bless you, my dear son! So prays your loving father,

"P. CHASE."

Another to the same:—

"*Illinois, Peoria Co., May 2, 1837.*

'DEAR DUDLEY:—

"Day before yesterday was Sunday, and a joyful and heavenly consoling day it was to us all at the Robin's Nest. Your brother and sister were confirmed, together with our dear J., and C., and S. B., and a Mr. L., a man now working for us, of a very religious character, making, in all, six. The sacrament was then administered to *double* this number. The scene was exceedingly solemn and interesting to all. God grant that it may be improved to our everlasting benefit, through Jesus Christ our Lord. Amen.

"I thought I would write these facts for your comfort, whose happiness we all constantly pray for, and whom I most earnestly entreat to pray for us; for never did persons need it more than your loved friends here in the wilderness. A mixture of worldly cares is constantly occurring to disturb our minds and weary our persons; on account of which we need the prayers of all who believe in Jesus and sympathize with us. H—— was taken sick on Sunday night, and yesterday suffered much. He is now on the couch in your mother's and my bedroom, pale, and sallow, and languishing. Poor, dear boy! Between his anxiety to get an education, and the distractions and perplexities of opening a *new farm*, (just the same and much worse than at Gilead,) he seems to sink under it. And dear P—— is not in a much better condition. As to myself, I have everything to do. I had to work all day yesterday, and scarcely, on that account, got any relief from my tossing all night. I have a pile of letters to write, and next Saturday have to set off for Tremont, to preach there, and administer confirmation, and thence proceed on to attend the convention at Springfield, and perhaps not be back until four

weeks are passed. And then what awaits me? I must go to Chicago, to consecrate the church there;—thence proceed to Galena. Look on your map and see what all this implies,—and then reflect what it costs me to write you this short letter, and be thankful to God that you are never forgotten amidst all this. Breakfast is now ready, and I must prepare for family exercises. May God bless you, dear Dudley.

“Your loving father,

“PHILANDER CHASE.”

In a letter to his wife, on his way to convention, dated “May 10th, 1837,” the writer says:—

“The Dr. from —, whom I saw at Pekin, asked me why I had ceased visiting that place? I told him it was because I had noticed a tardiness and unwillingness to attend the services there, and I thought I could be more useful elsewhere. He said something of the Unitarians, and of the inefficiency of Mr. —’s ministrations to sustain the orthodox faith, and begged I would resume my ministrations in —. I told him I would do so, and if he would arrange it so as to appoint a day when I would preach, and request the Unitarians, or those whose minds might have been influenced to lean this way by the discourses of that class of men, to attend, I would fulfil the appointment. He seemed pleased with the suggestion, and said he would give me notice when it would take place. I told him I would prepare a discourse suited to the subject expected to be discussed, namely, the difference between us and the Unitarians. Coming along, I mentioned to Samuel that I thought of this text,—‘Thou shalt worship the Lord thy God, and him only shalt thou serve.’ The commencement of the sermon should run thus,—The celebrated Dr. Priestly said: ‘If the Trinitarians are right, the Unitarians are lost and ruined. If the Unitarians are right, the Trinitarians are idolaters.’ With this sentiment I heartily concur, and on this point join issue with them, therefore, to the law and the testimony. This law and testimony are contained in the lids of the *Holy Bible*. The Unitarians deny that Jesus Christ is God. The Trinitarians believe him to be

such, on the ground that all the *names, attributes and actions*, which make God known to us, are attributed to Jesus Christ, in the Holy Scriptures. Then should follow the proof of this by citation of texts, with which the Bible so much abounds, &c. The sermon should be filled up with these in the manner of the citation of laws and law cases by a judge, pronouncing a sentence of application at the end of each. With this plan he seemed pleased, and said he hoped it would be carried into effect. If it do, may God, by his blessed Spirit, sustain me in the work of defending the truth. Young — is at —. Perhaps he may come to the Robin's Nest. If he does, treat him as his excellent, though deluded, father treated me at W——, with the utmost kindness. May God show him his error, and convert his soul to the true faith of the Lord Jesus Christ. Amen. Offer prayer for this lovely youth at the Robin's Nest to this effect.

"May God ever bless you, and fill you with peace in believing, is the prayer of your faithful and most affectionate husband,

"PHILANDER CHASE.

"*Mrs. S. M. Chase.*"

To his wife : —

"*Springfield, Sunday Night, May 14th, 1837.*

"MY DEAR WIFE:—

"It will give pleasure to learn that we have had full congregations to-day, and that all things have been conducted for the glory of God and the good of his Church. In the morning, the Rev. Mr. H. read prayers, and the Rev. Mr. G. assisted me in the administering the Holy Communion. The latter also read the Litany.

"I confirmed four persons. The pastoral letter\* occupied the pulpit both morning and evening, and *long* even for this time allowed it. God grant it may do some good! This evening the Rev. Mr. D. read prayers in the Methodist church, and the Rev. Mr. B. preached a very long sermon. His voice

\* This was a warning against the sin of covetousness, so remarkably displayed in the wild speculations of that day.

is the strongest I have heard for many days. The Rev. Mr. H. preached in the Presbyterian church.

"And now I must tell you to thank me most heartily for writing you this *letter*, for I am very *tired*, literally *fatigued*, with the duties of the day, and it is now nearly eleven o'clock, My flannels have been changed *once*; and even now, with the walking of nearly two miles to church, and back, I am nearly *beat out*. So good-night. May God bless you all.

"P. CHASE."

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## CHAPTER XXIV.

AN EPISCOPAL TOUR FROM 1ST OF JUNE TO 20TH OF JULY, 1837—  
STORY TO THE HONOR OF THE FEMALE SEX—VISITATIONS AT  
THE CLOSE OF THE YEAR.

Soon after returning to the Robin's Nest, the writer says, in a letter to his son, June 9th, of the disasters in the commercial world:—"With you I most heartily join in feelings of sympathy for the sufferers in the commercial world. May the lesson, doubtless designed by the wise Disposer of human events for the benefit of our dear country, have its due effect on us all. As a people, we had begun to make riches our idol. May we now turn to the true God, and be saved through Jesus Christ our Lord. Amen.

"The lands on which we live, and those which we hope to purchase for the seminary, are not yet 'in market,' and I fear the delay will greatly prejudice our interests; but we have done the best we could, and rest all with a wise Providence; so that I have reason to feel safe. As for speculating, I have had nothing to do with it, from first to last. Would that the eastern people could say the same; we should not, in that case, be suffering as we do.

"We are all well and happy as the good God sees fit in this world to make us. We are all grateful also in due proportion. Doubtless we should be more so than we are."

On a journey made soon after, he finds the following sentiments in a letter to his wife, dated Juliet, June 18th, 1837:—

"I see so much sin and forgetfulness of God away from home, it would comfort me if I were assured that all at home worship the Lord in sincerity and truth. Our whole country seems to be *forgetting* God; and, 'as in the days of Noah,' fast preparing for the coming of the Lord to judgment. They eat and drink, they marry and are given in marriage, but in all their ways they acknowledge not God, nor think that he exists, much less that he will bring them to an awful account for abused favors. 'The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people do not consider.' Man is an *Atheist* by nature; and when the divine truth is forced on him, assuring him that there is a *God of holiness*, he shuts his eyes and will not see. He delighteth in sin; and when numbers unite in one mass, so as to keep one another in countenance, there is nothing too bad for them to do. If Jesus were now on earth, his spotless innocence would avail him nothing, if the multitude were prejudiced against him on any popular theme. But enough of this at present. My heart seems to sink within me as I contemplate the down-hill course of my dear country.

"I have just heard (half-past seven) that my horses have got out of the pasture; but which way they have gone, is not known. This accident will spoil my engagements. May God give us patience and wisdom to direct our course."

From the same to the same:—

*"Near Lockport, Ill., at Mr. Handford's, }*  
20th June, 1837.

"MY DEAR WIFE:—

"Yesterday I preached and performed divine service at Mr. Griswold's. I also baptized *three* of Mrs. Rogers' children.

"Mrs. Bowen rode up with me to Mrs. Rogers', where we dined; Mrs. R. and her three children and a Mrs. Heath rode with me across the river to Mr. Griswold's; Mr. Royce and his new wife were there, and several persons from the imme-

diate neighborhood. The whole meeting was very pleasant, and we *talked* much of the blessings of our holy religion, and of the great necessity of living near to God, in order to enjoy its inestimable benefits. Mr. Handford took my wagon and horses, and carried Mrs. Bowen to *Juliet*, and *to-day* came with the team for me to go to his house. Mr. Griswold, who is framing Mr. H.'s barn, came with me, and little Henry and Frank, (and my dog, a fine animal, which Mrs. Rogers has *given* to me to keep off the wolves at the Robin's Nest,) while Mr. H. went about a mile further, to get some ruta-baga seed for me. This he has just brought home and presented to me, with many expressions of kindness. What a blessing that is to us! and how thankful ought I to be that I can send it to you to be sown in due time for a *crop* of this excellent vegetable! Pray see that it be put into the ground immediately.

"It is a great blessing that the long-wished-for rain has come at last. I hope it has reached the sweet fields at the Robin's Nest. The whole land round about *here* seems refreshed indeed. Mr. H.'s garden looks finely, though Mrs. H. says it is not so early as last year. Their onions and cabbages are better than ours, ten to one. Their peas are just ready to pick, and the beets look finely. They have just the number of *five* apples growing on their trees; this is a great encouragement to them. Would that the spiritual plants in this neighborhood might take root downward and bear fruit upward to the glory of God—sweet unto the taste, and goodly to behold! There would then be some encouragements for the wandering laborer.

"Mrs. H. sends love to you and all at the R.; regrets she could not see some of you on this interesting visit.

"Your faithful husband,

"P. CHASE.

"Mrs. S. M. Chase.

"*Half-past eight.* Mr. Handford has *this* moment rode up with the *horses*, *Pompey* and *Major*. He says the horses came up from Juliet to his house, to '*get something to eat.*' I told him he had conned over this to say, on the way. '*Why?*' said he. '*Because it is so good a one.*'"

To his son :—

*"Chicago, Ill., 24th June, 1837.*

"MY DEAR DUDLEY :—

"I am now here, waiting the time appointed to consecrate the Episcopal church to the worship and service of Almighty God, to administer the apostolic rite of confirmation to such as are devoutly disposed to receive it. This will be to-morrow; a sermon will be delivered, also, to-night, to prepare the minds of the audience for so solemn an event. I am in my room, and alone, thinking of the duties before me, and praying for grace to perform them aright. While lifting up my soul to the Fountain of all mercies, and supplicating for others, I cannot but think of you, who, by God's providence, are so far removed from me. And this, I assure you, is my only consolation in this very painful separation from one whom I love so well, viz., God, who is everywhere, can connect us in love together. He can be, yea, *is*, the blessed medium through whom I can see you, and hear you speak, and enjoy your smile. This, through Jesus Christ, is a new way of mingling our joys and our sorrows together. My tears of joy are mingling this moment with those of painful regret at your absence from me. If God hears when I implore mercies and blessings on your precious head, it is all I want. If he will preserve and keep you from evil, especially the evil of sin, I am content. I will not murmur that I am deprived of your society.

"I know not when I wrote you last, so full has my time been of care and duty; and I fear my relating the events of my present tour will be sometimes but a tiresome recapitulation. For fear I have not written you since I left home, I will here state,—I took leave of the dear ones at the Robin's Nest one week ago last Tuesday. Henry accompanied me as far as Juliet, whence, on Monday last, he set off for Gilead. *Dear, dear boy*, how fervently do I pray that no accident may befall him in the dangerous task he has undertaken! He is there by this time, and perhaps has accomplished his business so as to be at Dr. H.'s this night, and spend the blessed day of rest with that now pious man, and his wife, to-morrow. How anxious his mother, sister, and brother will be, till he returns again to their arms, I need not tell you.



"In coming from Juliet to this place, I thought it my duty to go and see the family of Torodes. They are *all* moved into this inviting land, and are in possession of a *section* of land of no mean quality.

"I was glad to see that the young men of this family had not lost relish of Sunday schools; but were engaged in two, five or six miles apart. God grant them a blessing in this good work, so necessary here, where, for want of divine ordinances, there seems a prospect of such total darkness in spiritual things.

"Daniel, the fifth son, came in town with me, to wait the reception of confirmation on Sunday. Perhaps Nicholas and his wife will come in also on that day.

"Thus I have told you all that has come to pass of any moment to the present time. I should wait till the finishing of the work which I came hither to perform, but for my determination to be off for Galena early on Monday morning. This evening, at six o'clock, (now near at hand,) I shall drink tea with Mr. —, and go with him immediately to church—the church which I shall consecrate to-morrow. It is a neat brick building, already furnished with a bell and an organ—great and precious accompaniments in the service of God in this far western country. O, that we had clergymen! then we might hope that other places would enjoy the like benefits. But this, alas! is not the case. Our Church is dying here in the west.

"I am called off; so adieu.

"Your loving father,

"P. CHASE.

"D. C."

To his wife:—

*"On the road, at Clark's Inn, twenty-five miles from Chicago,  
and three miles from Naperville, on Fox River,  
Monday Night, 26th of June, 1837.*

"MY DEAR WIFE:—

"Yesterday was a blessed day in Chicago. Mild was the air and serene the sky. The moral state of things also seemed in unison with the natural world.

"Was this not a blessing, inviting the mind of every Christian to pray for that peace which the Sun of Righteousness and the Spirit of the Lord alone can give to the souls of men !

"The consecration of *St. James' Church*, Chicago, took place precisely at half-past ten. The church was filled to overflowing even before the Bishop met the wardens and vestrymen at the door. A stillness and breathless silence, seldom witnessed in a crowded assembly, was observed at every step the procession advanced from the vestibule to the altar ; and the solemnity of the divine service appointed for the occasion was, I have reason to believe, deeply felt by all. The Rev. Mr. Hallam read the morning prayer, and myself the anti-communion, and also the sermon. Never did I speak to a more attentive audience ; and when the confirmation of eleven well-prepared persons was performed, who *all* joined in the reception of the Holy Communion, the text of the discourse just preached seemed literally fulfilled, and all appeared ready to say with it, 'The Lord is in this place. This is none other than the house of God, and this the gate of heaven.' The whole number of communicants *now* is about thirty belonging to *St. James' Church*.

"The services were so long that it was deemed expedient to defer the evening prayer and sermon till candle-light. The congregation was not so large, but equally attentive.

"I went to the Kenzies, and, instead of going to rest, was kept constantly engaged in conversation and religious exercise till midnight. This I regretted, by reason of a severe headache this morning as I arose from my bed. I slept better, however, than I expected ; and this, with the exhilarating effects of my favorite morning beverage, strong coffee, served to restore by degrees my exhausted strength. Mrs. Magill, and all the young people, and Mrs. R., were most attentive to my every want. Mr. Hallam also called and joined in bidding me a kind *farewell*. The blue, smoky atmosphere, through which I drove over the wide plain on my leaving the city, helped to deepen the melancholy yet pleasing sensation which I felt after the scene of religious enjoyment just closed. My mind, *even now*, feels the effects of yesterday's holy duties. O that

I could remain in this frame! It seems as if fitting me more and more for the enjoyments of 'eternal praise,' in that place which is *all* 'consecration' to the service of God. Good-night, my dear ones in the Robin's Nest. May the angel of mercy watch over you! as he hath done, and now, *I trust*, doth watch over and bless your ever affectionate ———

"*June 27th, Tuesday morning, half-past four.* I have had a good and quiet night of it; but few tossings and other proofs of *Mondayism*, as they call the *wear* and *tear* on the constitution of the poor clergy, because most *fell* on *Monday*. For this support under my present heavy load of duty, I cannot but be truly thankful. A refreshing shower has fallen on the parched earth. The air is warm. The country, since I left the '*Auplain*,' has been undulating and pleasant in appearance, but blessed with but little wood, till near this place, where things look a little better in that respect. A clump of fine forest trees hangs its umbrageous curtain over the top of a neighboring swell of the green prairie, and gives a *crowning* effect to the beauty of scenery. What surprises me is the goodness of the buildings, considering the want of *legal title* which the inhabitants have to their lands. Not an acre of it has been surveyed, nor, of course, in market, nor granted any other way by the government to the settlers. They are all literally *squatters*, and yet as sure of their lands, and as content in improving them by culture, and convenient buildings, and the planting of fruit-trees, as if the name of the president of the United States were attached to a deed or a patent *now* in their possession! What a proof is this of the confidence they have in their united physical strength to defend themselves, should any one encroach upon their assumed rights. This is a strange thing under the sun. A people otherwise *submissive* unto the laws of their country, yet here bidding defiance to anything that shall infringe their settlements on government lands where they please. May they be indulged and *unmolested* in this, for it is the only thing that can save our country, by *settling it*, from the fangs of the speculators.

"I shall put this letter in the post-office at Naperville, where I am not sure of staying but a few moments. Adieu.

"Your affectionate husband,

P. C.

"P. S. Love to all in Robin's Nest. Henry, I *hope*, is now on his way home, and safe from accident. God grant it, for Jesus Christ's sake. *Amen.*"

To his wife:—

"*Aurora, (on the Fox River,) Illinois, }*  
*Tuesday, two o'clock, P. M., June 27th, 1837. }*

"MY DEAR WIFE:—

"My letter of yesterday I forgot to leave in the post-office, as I came through Naperville, on the Dupage river. I stopped however at a farm-house about two miles from the village, this side, and left it with the owner of the farm, who said he would himself carry and put it in the office for me. This call of mine seemed providentially designed; for with the farmer, Mr. James Lamb, and his wife and daughter, I had much conversation on the subject of religion. The woman is a strong Methodist, and seemed to think that the *Church* is entitled to no claim for piety. The man, Mr. Lamb, was more charitable, and through his concessions, his wife seemed more inclined, as the conversation proceeded, to give heed to the things spoken. A plain statement of the rise and progress of the Methodists as claiming the authority of a Church of Christ, independently of the Church of England, was new to her; and before we ceased to converse on the subject, she expressed a wish that I would tarry in the neighborhood and preach to them a sermon. Instead of doing so, I gave Mr. Lamb a Prayer-book, and some tracts which had been put into my hands by the Rev. Mr. Hallam; after this, at their request, I prayed with them and took my leave.

"*June 28th.* The congregation was more numerous than I had reason to expect, and for the most part very attentive. Not a single person, however, was sufficiently instructed in the Church service to make *response*; of course I went on as well as I could alone. Yet even this way of conducting the worship of God was much better than the extemporaneous effusions of others. There is something so solemn in the prayers and collects of the long loved and loved Prayer-book, that arrests the attention even of those who have been accustomed to *hear* prayers only, and think that all their duty.

"At the close, I gave two Prayer-books, for the inspection of the people of the village, and a few of the tracts. Most earnestly do I pray that a blessing may attend them. I returned to the inn fatigued, of course, but rose in the morning quite refreshed.

"To-day I shall move on as far as *Paupaw Grove*, about thirty miles from this. What awaits me there, I know not. It is very new, they say, and perhaps but poor accommodations; but this I am *used to* by this time; so you see I am, thank God, in good spirits. Don't forget me in your prayers, at the Robin's Nest. That the good God may bless you all there, is the constant wish and stated prayer of

"Your ever affectionate

"And faithful husband,

"P. CHASE.

"Next Sunday, at Dixon's Ferry; the Sunday after, at Galena; the third Sunday, (I hope,) at the Robin's Nest!"

To his son:—

"*Thursday, 28th of June, 1837.*

"MY DEAR DUDLEY:—

"I know you would like to hear something of your poor wandering father. His heart, I'll assure, is scarcely ever unmindful of you; and the more I mingle with the thoughtless world, and especially with that part of it, which, by pushing forward to the frontiers, are necessarily deprived of the refinements and of the blessings of Christian education, the more my heart is warmed with gratitude that *you* are in HARTFORD, that place of places, which I have seen, where you can enjoy the ordinances of the gospel in the greatest purity.

"I left Chicago on Monday, the 26th. The weather was beautiful and dry for some weeks, which rendered the *wet lands* to the south of that flourishing city quite free from mud, so disagreeable, for ten or twelve miles, to the traveller in a rainy season. The sun shone, but it was through a *hazy* atmosphere, calling all around to the aid of *imagination*, which loves to play and sport itself in the unbounded prairie. As I drew nigh the outskirting wood which follows as *drapery* the meanderings of the Auplain river, and Salt creek,

(the head waters of the Illinois river,) the trees, as seen through the blue air, assumed a peculiar grandeur, mingled with a hearty welcome to their shade. The spur or avenue of these timber-trees which put forth towards Chicago is the point to which the road steers through the prairie; of course you are long in approaching it before any other parts of the wood appear in view. Near this point is a *tavern*;—would it were one of temperance and Christian civility! 'Tis, alas! the reverse; like nearly all our western inns, *whiskey* and *swearing* are its prominent features. I had rather stop on the open prairie '*all alone*,' and feed my horses, and taste my scanty luncheon, than have the choicest comforts of a western tavern. I crossed the Auplain, and wearied my horses with continual *trotting*, and taking in of travellers by the way, until night overtook me, accompanied by a shower of rain. This, happily, was near a more than ordinarily convenient inn, about three miles before crossing the Dupage river. Here I amused myself by writing to your mother. I slept well, and in the morning (Thursday) set off in good spirits. Passing *Naperville*, on the Dupage, without calling, I came over a beautiful country to the Fox river. This place, on this beautiful stream, through which the road to Dixon's Ferry passes, is called *Aurora*. It is about two years old, yet has a very flourishing aspect. A good flouring and saw mill enlivens the scene as you descend from the rolling prairie on sloping ground. I inquired if the inhabitants had as yet enjoyed any of the ordinances of religion? The answer was in the negative, except (they said) now and then, at great distances of time, something that they called a Methodist meeting. Not a soul of them appeared to have ever heard of the Episcopal Church, except one young man, who said he had been to hear Mr. Hallam preach in Chicago. As it was only the middle of the day, I agreed to stay and preach to them in the evening. This (will you believe it?) was in a *blacksmith shop*, or in a building they were fitting up for that purpose. The villagers assembled generally, and listened attentively. I spoke long to them, 'without notes,' before prayers, which were the collects of the Church, arranged as necessity and judgment required, and after prayers read them a sermon. I left with

them two Prayer-books and some tracts as a gift, requesting them to read them, and I would send them others, and perhaps a minister to preach to them of the word of life. The landlord refused to take anything for my expenses, but I pressed him, and at last he took the usual fare. This I did that I might avoid that begging, eleemosynary character which Methodist and other missionaries have put upon ministers, to the no small detriment to true religion. I had rather work at home, hard, very hard, than I 'might not be chargeable' in the eyes of a stingy and covetous world, than do this.

"I had travelled but a few miles from Aurora, when, in crossing a beautiful and extensive prairie, I observed a man ploughing in a partially inclosed field, through which the road passed. As he drove the team of four yoke of oxen, and as no one was at the plough, which was throwing the furrows in great width and regularity, I '*stopped to see.*' The man was very communicative, and told me all about it, and showed the operation of this wonderful plough. I took down the dimensions as follows: Beam, eleven feet six inches; mould-board, five feet; axletree of the truck wheels, which keeps up the plough-beam, four and one half feet; share-bar, five and one half feet till it reaches the coulter, four and one half feet measuring from the bar or land side across. The coulter and two bolts are of the usual length, reaching from the bottom to the top of the beam. The latter are fastened with nuts and screws on the top. There is a lever which turns on a post in a fulcrum set up on the axletree. This lever is fastened at the forward end by a chain to the fore end of the plough-beam, and running back as far as the plough-handle, is easily pulled down, which pulls up the fore end of the plough-beam. In order to understand this, you must know that the plough-beam reaches two and a half feet forward of the axletree. By this contrivance, the injury of running against *hard-head* stones, which are here sometimes found, is avoided. One man ploughs two acres per diem with this machine.

"N. B. I wrote the opposite page while feeding my horses on the prairie grass, near a purling brook. My paper laid on my trunk, myself sitting on the wagon-seat. I am *now* at the bed-side in a Methodist friend's house, near Dixon's Ferry,

just risen in the morning of the first day of July, 1837, after a very rainy night, with much thunder and lightning.

"But to go on with my journal. After examining the plough without a *plough-holder*, of dimensions extraordinary, I proceeded over the *spreading prairies*. These are exceedingly beautiful and fertile, with no waste marshes. Had they more timber wherewith to supply the wants of the settler, nothing would be wanting to an immediate settlement of the whole country. As it is, ways are beginning to be found out to obviate some of the difficulties, and the time is not far distant when all will vanish. *Fencing by rails* is more than supplied by ditching; the latter actually being *cheaper* than the former, by twenty-five per cent. This I *know* by experiment. And as to the building of *farm-houses*, I saw, in passing from Jubilee to Chicago, a specimen of a house built in *hurf* and *thatching*, that was not only useful, but *beautiful*. It was in the gable view something of this sort.



"The upper part of this building is thatched with long prairie grass; the lower is built with earth; the out ridge is turf of green and growing grass. The whole is supported by rafters crossing their ribs, on which the thatch is affixed. The inside is studded, and the bank of earth is kept in its place, and from coming into rooms, by clap-boards. The same covers the end of the lower story. The upper part of the gable is thatched, like the roof. The dimensions may be larger or smaller, as convenience and ability may dictate. The view of the building is beautiful to the eye, and I have little doubt that it proves both cool in the summer and warm



in the winter. A *ditch* is formed all around the dwelling, to prevent wet and dampness, and the earth dug out of the same serves to make the wall, which is eight feet high from the natural earth. I should have added that the rafters reach from a frame placed in the first place on the ground, and may be of trees hewn out on one side only; the natural taper of the timber being the very thing required for strength. The top of the rafter need not be more than four inches in diameter where it is made to unite with the opposite rafter. But I wander from my journal. I put up at the house of a Mr. Johnson, who was very kind, and we had much religious conversation, and they seemed deeply affected at the truths of our holy faith. O my son, there are hearts that can feel in the prairies of Illinois, as well as elsewhere. But what can they do? They have no shepherd, and we have none to send them.

"The next night I stayed at a Mr. Tripp's. This poor man told me that he wanted more the grace of God in his heart than all the riches in the world. I prayed in his family, and exhorted him to holiness of life. The next day, Friday, the 30th of June, I came to this place, *Dixon's Ferry*, on Rock river, and proposed to stay and hold divine service and preach on Sunday. The neighbors seemed pleased, and one of them invited me to go home with him, which invitation I accepted, and I am now at his house. His name is Talmage, and his wife was a Chase, and resembles our family very much. She says her family was from that branch of the race that settled, after leaving *Newbury*, in Providence, Rhode Island state; they moved into York state, above Utica, at Lawville, and thence into this state. We had much religious conversation last night, and I expect many persons here to-day to converse on the same subject. To-morrow will be a great day with them. The information of the intended meeting at Dixon's is spread and will spread up and down the river to some extent. But all this you might think I should omit for more important matter.

"My health, I am truly thankful, is good, and I am encouraged, from a sense of this blessing, to take courage. The days of my labor in the ministry are short, and I must work

while the day lasts, for the night of the grave cometh on apace, wherein no one can work.

"Dear Dudley, do think seriously of the shortness and uncertainty of human life. Your brothers are gone at an early age, and the same may be your lot. Be therefore in a continued state of preparation. Don't trifle away your time, nor lose the precious opportunity of securing your peace with God. It will be inexpressibly agonizing to my soul to think that while striving to be the means of saving the souls of others, my own dear son should be lost through the temptations of the enemy. Do pray without ceasing that your soul may be uncontaminated.

"Your affectionate father,

"P. CHASE."

The following extracts from the writer's diary will complete the narrative of this journey:—

"*2d July—Sunday.* Preached and performed divine service in an upper room in Mr. Bowen's storehouse. The congregation, though the weather was very inclement, was considerable as to numbers and devout in their deportment. Some respectable young men, living down the Rock river, were present, and joined in the service. Their influence, joined with that of some worthy inhabitants of the place, seemed to assume a permanent footing, could a missionary of our Church be fixed here.

"*3d.* Went up Rock river to Grand de Tour, a very flourishing village, seven miles distant from Dixon's Ferry. There I preached in the evening. In this place and vicinity there are a number of Episcopalians anxiously desirous of a clergyman. Connect this place with Dixon's Ferry, and I know of few places more promising as a missionary station.

"*4th.* I returned to Dixon's Ferry. The scenery on both sides of the river is beautiful. On entering the village I saw no rioting and drunkenness. All the young men were on the side of temperance, and, as I understood, had met together to prepare themselves by the study of the Prayer-book for the expected service. When the worship began, they all joined in audible and devout response of prayer and praise. Would

that some of our own Church people, who are in the custom of sitting while they should, in obedience to the rubrics, be on their knees, in confession of their sins to God, the Maker of all things and the Judge of all men, could have seen their exemplification of the beauties of our incomparable liturgy. And here I cannot refrain from remarking, that I have met with more discouragement, in pressing the use of our Prayer-book on the congregation in general, from the disrespect of our own people to their own rules, than from most other sources. Many persons professing to be Episcopalians do not kneel in time of confession and prayer; and this directly in the face of the rubric. Others see this. How keen is the retort. 'Reform your own people before you can expect to persuade us to join you; your rules are scriptural and good, but they are a dead letter, or they would, ere this, have had a pious influence on those that own them to be rules of their conduct.' These observations do not depict an imaginary case; it meets me frequently, and I leave you to consider the shame it brings on our profession and the wounds it inflicts on the feelings of your Bishop. If you say you have not constructed your place of worship so as to admit of kneeling, I reply, more is the pity. Immediately provide for this pious exigence, and thus honor God with your substance and with your bodies; this will evidence that you worship him in spirit and truth. But to return to my narrative. The sermon was addressed to the young men; after which I crossed the river, and stopped that night at the house of Mr. Fellows, Gap Grove, a little aside from the main road leading to Galena.

"*5th July.* Was a day of much trouble and danger to me, alone as I was in the wide prairies. It rained at intervals with violence. The streams and sloughs were soon filled to overflowing. Through Divine mercy I got on to Harris' inn before the main streams were quite impassable, which after was the case—one sheet of water covering the lowlands behind me. I was thus prevented from fulfilling an appointment, previously sent on twelve miles ahead, to preach this evening.

"*6th July.* I learned at Moffits', as I came along, that the congregation had been large. Found shelter this night at a tavern fifteen miles from Galena.

"7th. Gave a Prayer-book and tracts to a young man from England, engaged as a laborer in the mining district, who appeared most grateful for the present, being destitute ever since his arrival in this diocese of any means of religion. About noon of this day, came in sight of the romantic site for the city of Galena; a name appropriate for the mineral wealth of our far western country. I was received most affectionately by the Rev. Mr. G. and his parishioners, particularly by his worthy brother. The former had been sick, though now convalescent. This circumstance had prevented the congregation from being benefited by the Episcopal visitation in the preparation of candidates for confirmation, as was reasonably expected. My services were as follows: in the evening, after my arrival, read prayers and preached.

"8th. Did the same duty.

"9th—*Sunday*. Preached. The Rev. A. Clark, of Philadelphia, read prayers in the morning. The Rev. Mr. G. I was most happy to find well enough to baptize an adult; myself baptized his, Mr. G.'s, infant child; administered the right of confirmation to six persons, and the holy communion to thirty, ten of whom were from other denominations of Christian people. In the afternoon read prayers, and the Rev. Mr. A. Clark preached an excellent sermon."

The events of the three following days are related more at large in a letter dated

"*Savannah, 11th of July, 1837.*

"MY DEAR WIFE:—

"I put two letters to you into the post-office at Galena, giving an account of my proceedings from the time I left Dixon's Ferry till just before I quitted Galena. When I sent the two letters to the post-office, I was at the house of a Mr. Stephenson, where I breakfasted. Into this gentleman's hand I put a paper addressed, in few words, to the inhabitants of Galena, stating the reasons why they should more *generally* support their clergyman, the Rev. Mr. —, and subjoining a form of subscription for his salary for one year, beginning at last Easter. This seemed so reasonable, (his brother having

always to this time given *all* his support,) that Mr. S. said he would sign it, and had little doubt it would be attended with a happy effect. I then went to Mr. ——'s and bade him and his family farewell, so returned to my lodgings at the hotel. While my horses were harnessing, Mr. G., the elder, and Mr. Stark called; the latter brought a book, Loudon's *Encyclopædia of Agriculture*, as a present to me. It is a work highly esteemed, and may be useful to my boys, who will have to get their living by the sweat of their brow, as I have done.

"A Mr. Galbraith, of Dixon's Ferry, who had come on to attend church, spoke with me, and said many things by way of showing how the people at Dixon's were so pleased with the prospects of the Church in that place. [Alas! he knows not now, as I do, the impossibility of my supplying them with a clergyman!] I thought it best to take him along with me, as I should pass by the Rev. Mr. ——'s, and introduce him to that gentleman, and give him some Prayer-books and tracts. I did so, and then drove to the ferry. In crossing, I asked a man who was crossing with me in another wagon, if he could tell me the way to Savannah? The answer was, 'I am going to that place myself, and will show you the way.' This was a great blessing to me, seemingly *peculiar*; for the road is intricate and sometimes difficult to find, especially the *best* ways of getting over sloughs and deep ravines and gullies, caused by recent rains. How good is God to me, his unworthy servant, always at the very nick of time affording me a guide in every difficult way!

"I arrived at Savannah just at dark. It is quite a new place, on the banks of the Mississippi river, about thirty miles from Galena. I drove down from the high hills into the level grounds, gently inclining to the water side, and thence on this sweet plain to Mr. B——'s. Mrs. B. is in a declining state, and evidently near her end. Mr. B. seemed glad to see me, and I am treated with great hospitality. But I am sorry to find, from conversation with Mr. B., that he is not a believer in the Holy Trinity. I read the first chapter of the Epistle to the Hebrews to him, and I could evidently see his doubts were shaken. God grant that he may apply more to the *fountain*, and less to the muddy streams of German Neology and Amer-

ican Unitarianism! A very large building is to be raised here this day; the meeting for divine service will therefore be put off till the evening; but I fear the rain and the wind will defeat the former and perhaps the latter design.

"*12th July, 1837.* I shall relate here what passed yesterday and last night. My fatigues had been so many and incessant that all the morning I was trying to read but could not. The book, be it ever so interesting or sacred, dropped from my hand, and my head sunk on my bosom or shoulder for repose. I am averse to lying down, for fear of a Spanish, lazy habit. Being roused from this leisure, and the dear, sick woman, Mrs. B., having spent her long morning in coughing and in being refreshed with dressings of her sores and stimulants to her frame, was able to see and hear me. I attended to this my sad duty, knowing it to be the last she will enjoy till she tastes the supper of the Lamb in the eternal world. She is past talking much, but being a devout communicant, she relishes all that is said on the subject of her Redeemer, and his sufferings and love for the souls of men. I administered the holy sacrament to her and her sister only. Neither her husband, who is an Unitarian, nor her mother, who is part Baptist and part Swedenborgian, partook. Alas! how do heresy, sin, and schism, destroy the souls of men, and separate the dearest friends, even when on the confines of eternity!

"At candle-lighting, the congregation of the villagers was held at the house of Mr. —, about a quarter of a mile from Mr. B.'s. It was quite large for the few people in Savannah, and attentive. I opened the exercises by a long preface on the subject of solemnity and piety in the worship of God, taking occasion to show the great help which the Prayer-book affords us in drawing near to God, and in worshipping of him in spirit and in truth.

"*13th of July, five o'clock, A. M.* I am now sitting on the tongue of an old sled, in the road, close by the side of my wagon, in which I have slept all last night. The road is that which leads from Savannah down the side of the Mississippi river, and is about half way between the two places; i. e., it is from Savannah about thirty-three or thirty-four miles, and the same distance from Stephenson, at the mouth of Rock



river. About noon yesterday I got a fine ducking sitting in my wagon. The stream, called *Great Cat-tail*, was unexpectedly raised to an unusual height by the back water of the Mississippi, into which it empties, just below the fording place. I was told, while at Savannah, that there was no danger, but that I might ride directly in, find a good bottom, and water in no part of the river would be higher than the bottom of the carriage. I followed their advice, but found not as they said. The horses were immediately in a swimming condition, and the water up to my breast while sitting on the front seat. The poor animals, after with difficulty reaching the shore, by swimming, had a steep bank to ascend, which task, having the wagon-body *full of water*, had well-nigh killed them to perform. It had poured in at the front, but that part being raised in the steep ascent, the water could not run out there. It was a sad case. 'Pompey,' the new horse, fell, but recovered himself; and the time given to his struggles suffered much of the water to leak out through the cracks of the floor. When he rose again, he, with strong 'Major,' took it up the bank. This was a moment of joy; but soon alloyed by the sad fact that all my luggage—linen, books, and all except my Prayer-book, in the top part of the trunk, were wet, wet, so that, in taking them out, I was as if at a wash-tub. I found a fence nigh at hand, being at the *first* house on the way for twenty miles. I stayed till a fine wind and sun had dried them all, and changing myself, I felt comfortable, and went on my way. I passed a host of towns—of stakes—two or three houses in *one* place, already built, Illinois fashion!

"The cabin in which I took tea last night is that of a Mr. Armstrong. The lady having many travellers already in her house, and the weather being very warm, I chose to sleep in my wagon, and a very comfortable night I have had of it, excepting annoyance from the mosquitos and my cramped position. I rose cheerful as usual, and shaved myself by the side of the 'Father of Waters,' sitting on a log, and amused with its 'lazy billow, which scarce could lash the shore.' On going into the cabin, I found that a lady from Stephenson, who had slept in the house, had been quite ill. Her name is Mrs. Gurnsey. Her husband, and daughters, and children

were also with her. They used to live at Bertrand, Michigan. After breakfast I set off alone. The way is mostly on the banks of the Mississippi."

"13th. Came to that most pleasantly situated and rising village, Stephenson,—was received most kindly by good Mr. Bracket."

"14th. Visited a sick man, and in the evening preached in the school-house.

"15th. Again visited the sick, and at three o'clock crossed the river Mississippi, and preached in the village of Davenport, which is in the Wisconsin Territory. Returned to Stephenson.

"16th. Sunday, nine o'clock, administered the holy communion to the sick Mr. S. Phelps, a pious Episcopalian. His wife and Mr. Bracket received with him. At ten, attended and addressed the Sunday-school, taught by Mr. Bracket, whom I appointed a lay reader in Stephenson and vicinity. A parish was commenced,—preached and performed public service. At three, P. M., crossed the river Mississippi a second time, and preached in the Wisconsin Territory. Same night returned to Stephenson. Found a letter of invitation to preach in Rockingham, in the W. T.

"17th. Crossed over, the third time, the river justly called the 'Father of Waters,'—rode down its banks to R., that rapidly growing place, to which I had been so kindly invited, where I preached in the afternoon.

"In reflecting on these three villages, Stephenson, Davenport and Rockingham, my mind is deeply impressed with their great importance and peculiar advantages. And why may not religion be among the blessings which they enjoy? When men, for worldly interest, flock together, as they do in these places, should not true Christians go with them to promote their eternal welfare? Let pass a few years, and all the busy, bustling *first settlers* of these beautiful places will be in their graves. And what will be the character and destiny of those who occupy their places, if nothing more be done than now appears, to form their manners and their hearts anew? O, let all true philanthropists remember that the *Christian reli-*



*gion*, the fountain of all hope for a happy immortality, is not, like the corruption of our nature, *hereditary*. It must be commenced anew on every heart. The links of the moral chain that connects it from father to child must not be suffered to rust, or be broken, for even one generation. On the contrary, they must be preserved by constant care, and be kept bright by unwearied exercise; or all will be lost, and our whole country will relapse into pagan error. May God, of his infinite mercy, keep all true Christians, the salt of the earth, alive to the savor of this saving truth; otherwise, if the salt hath lost its savor, wherewith shall it be salted?

"18th July. I was conveyed across the Mississippi, and up the mouth of Rock river, by the exertions and kind assistance of Dr. Barrow and other gentlemen of Rockingham. The same friends also attended me for some distance, on land, till put on a 'trail' leading to my home, thence bearing south-east, distant sixty miles."

Here the notes of my written journal end. My sufferings in getting to my dwelling in Peoria county, especially in the upsetting my carriage on the prairies, alone—the nearest house being six miles from the place of accident—my person wounded, my mind deeply distressed with the apprehension of perishing—all these circumstances are not recorded but in a conscious memory. Being recalled, they furnish

#### A TRUE STORY TO THE HONOR OF THE FEMALE SEX.

*The place of the accident was at Fraker's Grove, going from the mouth of Rock river to the Robin's Nest.*

Two ribs being broken by falling on the sharp ends of the hames, in tumbling down the precipice into the mud and water below, much time and exquisite pain were endured in the hot sun, in extricating himself, horses, and Quaker vehicle, from their sad position, in putting all things to rights so as to proceed on his journey. At one period of this painful achievement, he thought it would terminate in his death. It seemed impossible to get the carriage up without help; and the road being a mere trail, no one might be expected to pass on it for

days to come ; and his person being so wounded as to forbid the idea of walking on alone for help to the next settlement.

Words, therefore, cannot describe his gratitude to the Divine Being when he found himself on his seat going towards home.

The pain in riding, however, increased rather than diminished, as the horses went on, and every unevenness of surface or obstruction in the road seemed to create a sensation like that produced by the piercing of a sword through the breast. Nothing served to mitigate this but the pressing of the hand on the wounded side ; but how could this serve as a remedy when the same hand was so frequently called on to guide the horses in uneven places so frequently occurring ? Fortunately he saw a log-cabin, at some distance ahead, standing by the way-side. " Who knows," said he to himself, " but that some one in that blessed abode may be found to supply the place of a driver to my Quaker ? " There was relief in the very thought of this merciful dispensation. The horses stopped, as if by instinct, when passing the little yard, neatly kept and covered with green, tame grass, which had been permitted to grow, without the tread of a hoof, before the door of this humble cabin.

The " man of the house " was standing by the side of the tiny gate which led to the door ; and the writer asked him to drive his horses for him to the Robin's Nest, making known his wounded state, and offering a reasonable reward for his time and trouble. To this he said *No !* The reasons for asking the favor were then given more at large, and at last his compassion was invoked in no ordinary terms. Said the writer, " You can easily drive to the Robin's Nest before dark, for the distance is only about thirty miles ; and I think, by holding my hand on my side, I can sustain an accelerated motion, if you carefully avoid all *jolting*, and I keep myself in a braced, quiet position. I wish exceedingly to get home before I attempt to stay elsewhere, for I need to be bled as soon as may be, and to have the attendance of my own family. For God's sake, I ask you to go with me, and receive a liberal reward ! " These were nearly the very words in which the writer urged his request ; but they were unavailing. The

man turned away, and as he did so, walked to the door of the cabin, where, as the writer's eye followed him, he caught the glimpse of a *female*, partly behind the door, listening to what was said.

Soon after this, the horses were found again in motion on the road to the Robin's Nest.

A quarter of a mile had not been slowly passed over, before a voice was heard from behind, saying "*Stop!*" "*Stop!*" A second and a third time the same was repeated. Not being able to turn and look back, the writer stopped his horses to see the issue. The man then made his appearance, almost breathless, alongside the carriage. "If you'll wait a few minutes," said he, "till I can change my working clothes, I will come and drive your horses to the Robin's Nest."

"And what has changed your mind on this subject? You were so averse, and now seem to be so willing, to do me this favor — what has changed your mind and heart?" "Why, sir, did you not see my *woman* in the door, when I refused to go with you?" "Yes, if it were she who, dressed in a clean garment, stood partly hidden by the cabin door. Was she your wife?" "Yes, sir; and I had no sooner come in, but *she made my house too hot for me* by her complaints of my cruel behavior to you in refusing your request to assist you in your distress, and to go with you to the Robin's Nest."

After this the man ran back with great speed, and accomplished his desire of changing his clothes, and returned with a cheerful countenance to the Quaker coach.

In the mean while, how spontaneous was the reflection that  
WOMEN ARE MORE COMPASSIONATE THAN MEN.

All the way the road seemed comparatively smooth. The horses were well guided, and just as the darkness of the night was being driven away by cheerful candles, the writer arrived at the Robin's Nest, and saw, through the open door, his dear family sitting round a rustic board, eating supper from a clean table-cloth, and with cheerful countenances.

He need not say how soon he was helped from his painful, wayfaring seat, and placed in his easy chair, — how swiftly the surgeon was called, and himself bled and otherwise cared for by his loving family.

The driver, being well treated, stayed all night, and the next morning took his leave and went home, and doubtless told his *woman* the blessed effects of her exceeding him in BENEVOLENCE.

"The injured state of my own frame postponed all diocesan visits till the month of October; but, by the Divine Grace, I was not idle in my neighborhood. Divine services had been instituted at the Robin's Nest from the first of my coming, and also extended to Mr. Benson's, on the Lower Kickapoo, ten miles down the creek, and a communion of twenty-seven persons had been gathered. Assisted by the Rev. S. Chase, these parishes have been constantly supplied with the word and sacraments. In April I had confirmed six, in August three, and in September three. Except on the first Sunday of every month, when the communicants of both places met for the receiving of the Lord's Supper at my dwelling, the Rev. S. Chase and myself officiated separately. The effects of this arrangement are evidently salutary, and a missionary station of considerable promise has been thus formed. In consideration of the assistance which the Rev. S. Chase has thus afforded to the missionary cause, as well as for his services in a tour through Tazewell, Sangamon, and Schuyler counties, I have appropriated the one hundred dollars given by Mr. Nathan Warren, and the twenty dollars by Christ's Church, Waverly, R. I., for missionary purposes, subject to my direction, towards the payment of his salary.

"*October 8th.* On Sunday I was at Rushville, and preached twice; in the morning administered the Eucharist to eight persons, and baptized one child.

"*13th.* On my way to Morgan county, I visited several Episcopal families, and on Friday preached in the evening in the church at Jacksonville. The Rev. Mr. Batchelder, the rector and founder of this the first parish in Illinois, read prayers."

To his son:—

"*Robin's Nest, October 23, 1837, }  
eight o'clock in the evening. }*

"MY DEAR D.:—

"I feel too tired to work or study this night, and must con-

tent myself with talking with you on paper. Having been invited to preach at Peoria, fourteen miles from this, your mother, and brother Philander, and myself set off in our Quaker coach, Cynthia and Sol being our steeds, last Sunday morning, (yesterday,) at a little after sunrise. We were there just time enough to commence service in season. This was in the Presbyterian meeting-house. The congregation was pretty large, though but two or three of them, besides ourselves, were Church people. The great object before me was to make, or be the means of making, by the grace of God, as many *worship* the Maker of all things, and the Judge of all men, as possible. Accordingly, having brought with me a large basket filled with Prayer-books, I addressed the people in a similar manner to that which I used when you attended with me the protracted meeting on Pretty Prairie, in Indiana. The result was, that on distributing the Prayer-books among them, a far greater half of the most respectable part of the males, and some of the females, joined audibly in the service, a thing never before witnessed among them. Never did I feel myself more gratified. In the afternoon the responses were still more uniform and distinct, and the posture of kneeling, to which I had, in a previous introductory address, exhorted them, more general. How pleasing was it to see their prejudices melting away before the sunshine of Gospel truth! Was not this sight pleasing to all who look forward to the time when men and angels will unite in prostrating themselves before the Lamb, and by a responsive song praise his holy name? I was nearly exhausted with the very long exercise of speaking both morning and evening, and could with difficulty perform the visitation of the sick, which I was invited to do by the family of Dr. C——. Then came family worship, and this closed the labors of the day.

“This morning we arose in health, and much refreshed with quiet sleep. After morning prayers in the family, I proceeded to administer the Lord's supper to the sick persons — doctor's mother, and his brother's wife; the latter being, to all human view, near her change of this, I trust, for a better world. The visitation office was, as directed by the rubric, performed with the administration of the communion. The

scene was exceedingly solemn. Several relatives and prior acquaintances of the sick were present, and the whole number of those who partook of this blessed ordinance was twelve. What a triumph this over the powers of the enemy, whose chief effort is to keep men from the blessings of the cross, and to make us *forget*, instead of *remembering*, the dying love of our adored Redeemer! After dinner we returned to our peaceful home, and found all well.

"This is the history of our little official excursion; may God sanctify it to the benefit of many.

"To-morrow I must go to work, not in the spiritual, but in the temporal field. None of our corn is gathered—none of our potatoes—none of our turnips. Of the first, we have about fifteen acres; of the second class, about an acre and a half; and of the third mentioned above, five acres; which all yield most abundantly, God be thanked. Of turnips, I think there will be nearly one thousand bushels. I now must go to bed; all send love.

Your loving father,

"P. CHASE."

To the same:—

"*Robin's Nest*, 17th Nov., 1837.

"DEAR D.:—

"I wish you to be a partaker in our joy in having received, by the last mail, the sum of *two hundred dollars*, being the legacy of a Christian young lady, of Edgemont, Virginia. The same was transmitted to me by the editor of the *Episcopal Recorder*, Philadelphia, together with the letter of the lady's mother, expressing that it was designed for my personal use and benefit. That you will join me in gratitude to Him who hath the hearts of all in his hands, and supplieth the wants of the needy, I have no doubt. Seldom have I wanted money more than at the present, and now it is sent me, I hope I pray for grace to be thankful. Notwithstanding the constant and very faithful labors of myself and your brothers, the *getting in* of our corn harvest, and securing of our turnips, was, from various causes, much delayed, and the cold winter soon expected. I had, therefore, hired several men at very high wages, and knew not from whence I could get means to pay them. But

'man's necessity is God's opportunity.' How true this old adage has proved, my whole life can bear witness.

"I have casually mentioned the '*turnips*.' As a proof of the goodness of our Illinois soil, I can state to you that it is the opinion of all who have looked on the field on which I sowed the seed of this vegetable, that never was there a more luxuriant growth. I verily believe that we have raised more than one thousand bushels off of about five acres of ground or less. Both the ruta-baga and the English have nearly covered the ground, and all of an unusual size. The neighbors all around have had liberty to pull and take away, gratis, what they wished, and still there is more than we can secure. 'The Lord bless his substance,' is a benediction pronounced on Levi. This has been realized by my unworthy self throughout my life, and now beyond all former periods. The promise will be fulfilled in the best and fullest sense, (if not with temporal mercies,) to have the grace from on high, which gives God the glory, and keeps the heart humble and beneficent.

"Samuel, I told you, has gone on a missionary tour; but will be home next week, I humbly trust. All the family are well, and send love to you. As to myself, you may gather from what I have said, how rugged I am. I work hard all day, and study at night, and write at intervals when others are resting. This letter is the result of my sitting up when nearly all the family are in bed. But it is no *task*, because I love you, and want you should know all things that are going on here. We pray for you every night and morning, and talk of you as our loved one abroad. I preach every Sunday, and administer the holy communion every month. I wish you were among us, to join in our spiritual joy. That God will bless you, is the sincere prayer of

"Your father,

"P. CHASE."

Many duties, in the discharge of his Episcopal office, occupied the writer from February till May, 1838. In making these known to his convention, the following reflections occur

concerning the state of the Church, and are perhaps as applicable now as then :—

“ Besides the few clergymen thinly scattered through the diocese, numberless are the places abounding with precious souls perishing for the lack of spiritual food; sheep without a shepherd, who, to all human views, will never find shelter or pasture, till they find them in our primitive Apostolic Church; disquieted with the heresies and endless schisms by which those who call themselves Christians are divided, they stand, in a great measure, aloof from all professions. They deny the name of infidel, for they say that they have read their Bible, and believe its truths; it is a compass to them, to guide their course in the voyage of life. But where is the ship, the ark of Christ's safety, in which this compass is placed, and in which, under its direction, they can enter and take their stations, and perform their holy duties? They have been told it is to be found in the Protestant Episcopal Church, and from what they have read of her order, discipline, and primitive ordinances, they believe it. But where is she? Where are her officers, to enlist the spiritual mariners, and guide their course to the haven of rest? While they are destitute of temporal wealth, and not in sufficient numbers together to build churches or support clergymen, their condition is truly pitiable. A few years more of disusage of the ways of Zion, their moral taste will decline, and they will lose all sense of religious tie; and their children, growing up in ignorance, will, without compunction, trample under foot things most sacred. None but those who have witnessed the countless numbers of such instances, can adequately commiserate the condition of the new settlements in the far west of our country, or rightly judge of the importance of sending missionaries to them. Instead of waiting for them to send invitations to the clergy, accompanied with adequate assurance of a *salary*, the true ministers of Christ should seek them, as the shepherd seeks his sheep when astray; and not rest till they be found and gathered into folds. If the clergy are not able to do this from want in their own pecuniary means, or in strength to labor as did the apostle, that they



may be not chargeable to any, the missionary society should do it; and, organized as it now is, to call forth the united strength and wealth of the whole Church, God, and all good men, expect it at their hands.

"The great truth to be kept in mind is this: In settling the far western country of the United States, under a government that takes no cognizance of religious ordinances, in the maintenance of ministers of the gospel, Christianity is necessarily thrown back to the condition it occupied in the primitive days. Churches are to be planted before the people can give any aid in support of the clergy. For ministers, therefore, to wait till they be '*called*,' in a temporal sense, or until they be assured of an adequate support, is the same thing as to say they will never go—not even to begin to found churches and religious seminaries. Suppose the primitive Christians had acted on this principle; I need not answer that we now should have been among the heathen nations. Indeed, by following it as in past years, we have well-nigh brought our country to this condition already. But, by the mercy of God in stirring up the hearts of our people, better things are hoped. Our God is omnipotent, and with him all things are possible. The enemies of Christ and his Church shall not prevail. Let Christians pray; let the hearts of those that *believe* in the divine promises, and in the atoning blood of the incarnate Saviour, be lifted up continually to him who alone ruleth in the heavens and on the earth. Let them weep between the porch and the altar for their past sins, and say, 'Spare us, good Lord; spare thy people, and bring not thine heritage to reproach,' and he will yet arise to have mercy on Zion. He will avenge her wrongs, in shaking terribly the hearts of the covetous, and in opening the eyes of such as are blind to their best interests.

"In closing this address, I desire to express my hearty concurrence in the recommendation of the Committee of the Board of Missions, for the regular commencement, in each and all the parishes of this diocese, of weekly offerings for the benefit of that primitive institution of our Church.

"The subject in detail, I trust, will be made a part of the business of this convention, and due order taken thereon.

"That God may direct you in all your deliberations, to his glory, is the prayer of your faithful and affectionate Bishop,  
"PHILANDER CHASE."

After the adjournment of the convention at Rushville, June 4th, 1838, the writer proceeded in his Episcopal tour through the parishes at Springfield, Edwardsville, Quincy, reaching home on the 30th of that month. Some occurrences during this tour called forth the following severe reflections, in a letter to his wife:—

"I feel the necessity of doing something for our living, deprived as I am, and probably ever shall be, of all earthly support but such as God may see fit to give us from the bosom of our mother earth. Yet, even thus situated, I prefer it to any dependence on the people of my charge. What should I do, placed as good Mr. — is? Every cent given me would be as charity; yea, more than this. The beggar, when he gets a morsel, is not considered in *debt* to the giver, and obliged to pay a *quid pro quo*. This is not the happy lot of the ministers of Christ at the present day. What they receive is *alms* to be sure; but for these alms, bestowed always in a way to make them feel it, the clergy are supposed to be bound to comply with the multitude in their sinful opinions and unhallowed practices. These compliances cost them pangs of conscience and often their immortal souls,—a price too great for the meagre charities of the present day. Let us, therefore, work with our hands, that we be not chargeable to any. The liberty which this gives to me fearlessly to speak the truth to those who err in the ways of sin is essential to a faithful pastor.

"Pray for me, my dear wife and children, that I be supported in the way of my duty a little longer, and receive the blessing of your best earthly friend,  
P. CHASE."

After visiting the northern portions of his diocese, he set off in August, 1838, for the General Convention. From Pittsburgh he sent these directions in a letter to his son H., then the oldest at home, about seventeen:—

*"Pittsburg, 31st of Aug., 1838.*

"MY DEAR HENRY:—

"I have only one moment before the coach starts with us for Chambersburg, and want to employ it in saying a few words to you, who are never absent from my mind.

"Your situation at present, as the director of my affairs at the Robin's Nest, is very important, and you will need much wisdom and strength of mind to discharge its duties faithfully. I wish you could know and feel your entire dependence on the power and goodness of *God* for that help which you will constantly need. If you could realize that from Him alone, through Jesus Christ, cometh all strength of mind as well as of body, all heavenly grace to direct, control, suggest, and aid all good thoughts and motives of action, you would, not only in your prayers with the family, look up to Him for general guidance, but even in your ordinary course of business see the necessity of pious ejaculations for grace and mercy. This will be to walk with God and he with you, and give you that consolation and confidence which all the world beside can never afford. As your brother Philander is now subject to your direction, I entreat you to use your authority over him with tenderness. Instead of harsh dictation, use mild words and even entreaties; smile upon him and commend him when he does well; and in all respects treat him as a brother whose feelings are to be regarded as your own. Pass over his faults, while you incite him to amend.

"Be faithful in the trust committed to your care, and soon, I trust, you will be embraced by your loving father,

*"PHILANDER CHASE."*

Extract from a letter from Mrs. Chase, dated

*"Robin's Nest, Sept. 2d, 1838.*

"And where are you now, my dear husband? Not far, I think, from Philadelphia, but not quite there. May you meet there those who will *encourage you in the toilsome efforts you are making for the spread of the Gospel, and comfort and sustain you in any trials it may please our Heavenly Father*

*to lay upon you, and, bearing a brother's name, show you a brother's heart."*

The writer has ever relied upon facts to impress the Christian public with the justness of those claims upon their benevolence which he has often urged in behalf of the two great institutions of religion and learning which he has been the means of founding. To facts also, as spread upon the pages of this memoir, must he rely to furnish the material whereby his friends and flock may judge whether he is entitled to that confidence which they have ever placed in him as guided and governed by the strict rules of integrity and uprightness in *money matters*. This consideration must therefore be his apology for introducing at length a personal matter, consisting of *errors heartily forgiven, but necessary to be related in order to a true history*.

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## CHAPTER XXV.

ERRORS HEARTILY FORGIVEN, BUT NECESSARY TO A TRUE BIOGRAPHY.

WHEN about to enter the field of his Episcopal charge, depending only on the hand of God for a support, he received a letter to which the following is an answer:—

*"Edwardsburg, Cass Co., }  
State of Michigan, July 1st, 1836. }*

*"To the Rev. —, the Secretary of the Board of Missions.*

“REV. AND VERY DEAR SIR:—

“Your favor of the 25th of June, containing a transcript of the Preamble and Resolution passed at the meeting of the Board of Missions of the Protestant Episcopal Church in the United States, held in Trinity Church, New York, on the 24th of the same month, was received by me just as I was closing my concerns at Gilead and setting off for Illinois. An unexpected delay in the teams which were to follow me for the transportation of my household goods, is the cause of my halt-

ing at this place, and thus of my having leisure to answer so important a communication. It is indeed *important* to the Church in my diocese, not only as it will enable me to devote more of my time to the discharge of my official duties, but as it will serve to strengthen my hands and increase my influence by the evidence it gives of the confidence entertained by our now more than ever united Church, in my poor endeavors to extend her salutary influence in the far west of our dear country. For this most signal blessing I would express my sincere thanks to the Great Head of the Church, who in mercy pardoneth the frailties of his servants and affordeth help in the time of need.

"The resolution states that the annual salary is to commence from the first day of June, until the next stated meeting of this Board, 'provided that any sums contributed and paid into the treasury for the personal benefit of Bishop Chase be considered part of the above salary.' Am I to consider the two hundred and fifty dollars deposited by the congregation of the Rev. Dr. Tyng, of Philadelphia, to defray my expenses in travelling through my Diocese of Illinois in the summer of 1835, but lately drawn out by me from the treasury through the Rev. Mr. D., as included in the salary commenced in June, 1836? Some offerings were made by the diocese of the Rt. Rev. Bishop Doane. These, if I understand right, were intended for the benefit of my diocese generally. If I am wrong, please inform me.

"The five hundred dollars contributed by my old and beloved parish of Christ Church, Hartford, Conn., and lodged in the treasury of the Missionary Society last fall, were for the benefit of my diocese. I shall draw for this sum with this understanding, and not for my personal benefit. It may give you pleasure to be informed that I have been able, during my travels since I left New York, to officiate every Sunday: in Hartford, Conn.; Bethel, Vermont; on board the steam-boat, Lake Erie; in Tecumseh, Michigan; at Gilead two Sundays; and at this place, Edwardsburg, yesterday.

"In quitting the St. Joseph's country, the field of my spiritual labors, perhaps to see my friends no more, I feel much tender regret, but more of *hope*, that they will have

tenfold benefit under the pastoral care of their new and excellent Bishop, the Rt. Rev. Dr. McCrosky, of whose consecration to the Episcopate of Michigan I have very recently been informed.

" Ever your faithful and affectionate  
 " Friend and servant,  
 " PHILANDER CHASE."

*" To the Board of Home Missions of the Protestant Episcopal  
 Church of the United States of America.*

*" Illinois, Aug. 1st, 1837.*

" GENTLEMEN :—

" Will you be pleased to give your attention to the following extract from the proceedings of the Board of Missions, Second Annual Report, Baltimore, June 8th, (page 6.)

" 'The Rev. Dr. Tyng offered the following resolution: *Resolved*, That the salary, at the rate of one thousand dollars per annum, appropriated to the Rt. Rev. Bishop Chase, of Illinois, at the stated meeting of this Board for the year expiring at the present meeting, be continued until the next stated meeting of the Board. On motion of the Rev. Mr. J., this resolution was referred to a committee of three.

" 'June 9th, (page 16.) The Rev. Mr. J., chairman of the committee to whom was referred the resolution repeating an appropriation to Bishop Chase, presented the following report; which, on motion of the Rev. Dr. M., was laid on the table: "The committee to whom was referred the resolution respecting a salary to the Rt. Rev. Bishop Chase, beg leave unanimously to report,—That, in their opinion, appropriations of money to persons other than those in the employ of this Board, or subject in some respects to its control, are not contemplated or authorized by the constitution.

" "They beg leave to be discharged from further duty.

" "All which is respectfully submitted.

" "L. J.

" "J. J.

" "E. A. N."

" 'Five o'clock, P. M. The report in relation to an appro-

priation to Bishop Chase was called up; whereupon, on motion of Dr. H.,

“ ‘ *Resolved*, That this Board concur in the report, and that the committee be discharged.’ ”

“ Bishop Chase having received a copy of the proceedings of the Board of Missions, in due course of mail, at his dwelling in Illinois, on Saturday, June 29th, 1837, and having had the same under consideration until Tuesday, the 1st day of August, thinks it his duty to make the following statement, and guide himself accordingly: —

“ The Board of Missions having determined (as in the above extracts it appears) that appropriations of money to him are not ‘ contemplated or authorized by the constitution,’ Bishop Chase feels himself conscientiously bound to return to their treasury the amount of what he has during the past year drawn out of the same, viz., the sum of one thousand dollars, and begs that it may be considered on his part, as well as on the part of the Board of last year, ‘ a mistake.’ In an humble sense of his own unworthiness and weakness of judgment, and sincerely entreating forgiveness of his errors, he subscribes himself an

“ Affectionate and humble servant of the Board,

“ PHILANDER CHASE, *Bishop of Illinois*.

“ P. S. The first draft of a triplicate will be inclosed in this letter; the second will be forwarded soon, and the third whenever there shall be reason to suppose a failure in transmission.

“ The reason why the name of Sophia M. Chase appears in conjunction with that of the Bishop, is, that the funds were made subject to her order, being a private donation of ladies, (friends of hers in England, made unknown to the Bishop,) to repair the loss occasioned by fire in Michigan, in Dec. 19th, 1835. For the want of other personal funds, the Bishop has persuaded his wife to lend hers to repair this sad *mistake*.

“ It is due to the Bishop that the return of this one thousand dollars be made as public as the fact of their having been ‘ unconstitutionally’ granted him, and of his having erroneously received them.”

*"To the Rev. J. D. C., Secretary and General Agent of the Committee of Domestic Missions.*

*"Robin's Nest, Illinois, 13th Sept., 1837.*

REV. AND DEAR SIR:—

"Last night Bishop Chase, of Illinois, received your letter of August 25th, containing the following resolution of the committee of which you are the official secretary, viz.: '*Resolved*, That the Rt. Rev. Bishop Chase be respectfully informed that no mistake having been made by this committee in the payment to him of one thousand dollars, (the same having been done in compliance with the directions of the Board of Missions,) this committee cannot consent to receive the draft which he transmitted to them for the purpose of correcting a supposed mistake, and that it be respectfully returned to him.'

"To the committee who passed the above resolution, Bishop Chase would also respectfully reply, as follows:—

"That there *is* a mistake, *real* and *not* 'supposed,' somewhere, which his conscience tells him ought to be rectified, has been the basis of his proceedings in this matter hitherto; and unless he be convinced to the contrary by something more satisfactory than the above resolution of the committee, he must still persist in his endeavors to rectify it.

"All right judgment is founded on *facts*; and that the judgment in this case may be righteous, let the facts which relate to it be duly noted.

"At the meeting of the Board of Missions of the Protestant Episcopal Church in New York, in 1836, a motion was introduced by the Rt. Rev. Bishop of that diocese, with a preamble setting forth the reasons, to make an appropriation of one thousand dollars, as a salary for one year, to Bishop Chase, of Illinois; this motion passed as a resolution of the Board '*unanimously*.' The committee of the Board of Home Missions, as was their duty, informed Bishop Chase that this money was at his disposal, and simultaneously sent him a copy of the resolution of the Board. Accordingly, he drew for and received the same in due time and manner.

"At the annual meeting of the Board in Baltimore, 1837, a resolution was '*unanimously*' passed, expressly declaring that any appropriation of moneys for Bishop Chase, as his salary,



was 'unconstitutional,' 'because he is not under their control.'

"Now, as Bishop Chase is as much under their control in 1837 as he was in the year 1836, it is evident that this resolution has a retrospective, as well as a prospective effect; and it is also evident that his having received a salary of one thousand dollars for the year 1836 is embraced by the said resolution, and is opposed as much, and as authoritatively, as was the motion of Dr. Tyng to continue his salary in the same sum for the year 1837; both are alike understood, and both must share the same fate. In other words, Bishop Chase not being under the control of the Board, makes it unlawful, morally wrong, and unjust, for him to receive any salary from the treasury of the Board of Missions. Now Bishop Chase did receive one thousand dollars for the year 1836; he would, therefore, respectfully ask the committee if they do not perceive here something more than a supposititious mistake? Is there not in this business *that* which may be truly denominated a *real* mistake? And when the committee send back the one thousand dollars which Bishop Chase returned to their treasury, in order, as he thought, honestly to rectify their mistake, has he not much reason for surprise that the committee ground their resolution to do so (i. e., for refusing to retain the same) on their *own* hasty opinion that there is only a 'supposed,' and not a *real* mistake?

"If the committee expressed themselves thus in order to exonerate themselves from blame, the same was entirely gratuitous; for no one accused them, or even thought of their being in error; for all know that the *committee* are but the *agents of the Board*, and have no right to reverse the sentence, judgment, or resolution of their official superiors.

"And on this self-same principle may it not be reasonably demanded, by what rule of propriety or moral duty, when moneys are sent to the treasury, do they, or the treasurer at their order, deem themselves authorized in refusing to receive them? Their conduct in having done this in the present case, joined to the additional considerations that the person remitting them was avowedly in the discharge of a conscientious duty in trying to avoid the criminal enjoyment of unlawful

treasures, declared such by the solemn resolution of their superiors, to say the least of it, requires an apology.

"Had the committee differed in opinion from Bishop Chase as to the retrospective view and effect of the resolution of the Board, it would have been well for them, if they had thought it proper, to state their opinions, and their reasons for the same, to the Bishop, and then refer the whole matter to the next meeting of that venerable body. But to profess to be entirely subordinate, and acting in this matter as mere agents, (as you, Rev. sir, do in your letter accompanying the resolution explanatory of it,) and at the same time to form judgment and do acts which belong to superior authority, is indeed singular, and gives much pain.

"To conclude. The resolution of the Board in Baltimore, touching this case, is passed, and, as their deliberate judgment, gone to the view of the whole Church and all its members, and to the inspection of the world, viz., that to appropriate moneys from the missionary fund, to constitute a salary for Bishop Chase, is unconstitutional, and foreign to the intentions of the Church, because he is not under their control. Their having done this very thing in 1836, which here in 1837 they condemn, is not noticed in so many words, but left to be gathered from their records. Sufficient it was to establish the principle, condemning in 1837 what they themselves did in 1836. Who, then, was in duty bound to rectify this *mistake*, if Bishop C. was not? Had he not moved in this matter, what must have been the necessary consequence, by way of inference, but that Bishop C. is willing to enjoy the comforts of life regardless of the means by which they are obtained? And can he still be persuaded to *justify* this inference by receiving the money sent back to him by the committee, and, as if pleased with an excuse found in their *fallacious* statement, enjoy it in silence? Not, surely, while he by divine grace continues to enjoy his reason, and sense of moral rectitude given him by the God of heaven, according to the full meaning of that holy commandment which saith, '*Thou shalt not steal.*' And the committee, who have made it necessary for him to go into a detail of the case, and explain his motives and feelings, by sending him their resolution, and remitting

the money which he had sent into the missionary treasury, will find he is not to be arrested in the course which he deems it his duty to pursue, in cherishing a pure conscience, and preserving the character and example of a Christian, for the benefit of his flock and family. His mind will not be at ease on the subject matter of this letter till the money, which, by the united voice of the whole Church, is declared to have been unconstitutionally granted him, be returned into the treasury of the Missionary Board, where only it belongs.

"It is the wish of the Bishop of Illinois that a copy of this letter be officially laid before the Board of Missions for their inspection at their next meeting. In hopes that you will do him this favor, and with sentiments of Christian affection and esteem, he remains the humble servant of the committee, and,

"Rev. and dear sir,

"Your faithful friend and

"Brother in the Lord,

"PHILANDER CHASE,

"*Bishop of Illinois.*"

"*Philadelphia, Sept. 17th, 1838. }*  
*Half-past one o'clock in the morning. }*

"MY DEAR WIFE:—

"You may be surprised that I rise so early, but I am obliged to do so, and cannot go to sleep again.

"Judge E—— on Saturday called me from the House of Bishops to speak with him,—read me a paper, which he was a going, with my approbation, to present, &c., to what? I thought the Board of Missions, and asked a few moments of consideration. When we met again, I told him that the resolution to which he requested my assent did not meet with my approbation. 'You say,' said I to him, 'that the convention now assembled have just determined to consider the decision of the Board of Missions made in Baltimore, and in doing so have gone over the constitution itself, altering it, and giving it that interpretation, viz., that it is wrong, in view of the great door it would open, either to have a retrospective view in giving reward for missionary services, or to afford anything for the relief of Bishops having dioceses. If this be the case,

I very much marvel that I should be asked to receive back a thousand dollars, which was given me *by mistake* for my services in 1836. Nay, more, that I should be asked to sanction a resolution of the Board to do an unlawful or unconstitutional action.'

"'But,' said he, 'I have drawn up the resolution I showed you, to present unto the House of Clerical and Lay Deputies.' 'The principle is the same in both,' said I, 'and in either case I disapprove of the whole transaction. If the constitution had been altered, and the law made to apply relief to me, most gladly would I receive it; but the door is shut now by the highest power of our Church. I cannot consent to force it open to put my hands on a thousand dollars.' He then said the matter must be accomplished by a different arrangement.

"About one hour and a half after this memorable conversation, I received the following letter, with its inclosure, viz., a thousand dollar bank note:—

"'RIGHT REV. SIR:—

"'The writer of this letter has with unfeigned admiration for many years observed your life of zeal, devotion, and trial to advance the cause of religion, and was much pleased to find that the Board of Missions in 1836 voted to you, on that account, the sum of one thousand dollars. Though a majority of the Board subsequently doubted whether the constitution of the society authorized the donations, and when you became acquainted with their scruples, you conscientiously deemed it your duty to return the money, the society is notwithstanding placed in a delicate dilemma.

"'Your correspondent respectfully requests you to accept the inclosed amount of one thousand dollars, as a missionary contribution for your faithful and devoted services, and that you will be pleased to let the Board of Missions know that the amount received and returned by you has been made up in another way, thereby enabling the society to use the former money for the general purposes of missions.

"'Philadelphia, Sept. 15th, 1838.

"'Rt. Rev. Bishop Chase.'

"To which I replied:—

"*Market Street, Philadelphia, 15th Sept., 1838.*

"*To the Board of Missions of the Protestant Episcopal Church of the United States.*

"GENTLEMEN:—

"While in the House of Bishops this day, I received an anonymous letter, presenting me, in consideration of my services in the Church, with the sum of one thousand dollars. At the close of the said letter there are these words:

"You will be pleased to let the Board of Missions know that the amount received, and returned by you, has been made up in another way, thereby enabling the society to use the former money for the general purposes of missions."

"From the general import of these words I am to understand, and the impression on my mind is irresistible, that the one thousand dollars inclosed is paid out of the treasury of the society; and that being *unconstitutional*, and more especially at the present convention *declared so to be*, you must excuse me, gentlemen, from receiving it; and I herewith most respectfully inclose the same for your disposal.

"Should I be mistaken in this my impression—should the bill of one thousand dollars, on the Bank of the United States, be the gift of one or more generous individuals, and never in any wise entered on the books of the Missionary Society, not to be accounted for by the treasurer, you will be pleased to inclose the same to me, addressed to the care of Paul Beck, Esq., Market street, in this city.

"I am, gentlemen,

"With great respect,

"Your faithful friend

"And very humble servant,

"PHILANDER CHASE."

"My answer is now in the hands of Mr. Henry Beck, who will present it personally to the Rev. Mr. Van Pelt, this day, at the meeting of the Board, at five o'clock, P. M. I shall then be in New York, but on my return, on Tuesday or Wednesday, shall learn the result.

"I am to go to New York at six, and it has just struck two. Would that I could go to sleep; but I cannot. When I think of the necessity of taking the dear boys from their hard work to go to school, and the consequent helpless condition I shall be in, with a farm, but no one to work it, and no money to pay a hired hand;—and when I turn my attention to Samuel, and ask how is he to be supported?—the eight hundred dollars which has been afforded to him partly by me, and partly by the interest on the seminary fund, must be withdrawn now; that fund will be broken up by lifting the money for building; and now also I am completely disabled from all other resources to obtain anything. What can be done? O the agony of seeing dear Samuel and Sarah thrown on the world! And O the despair which awaits our beloved project of a seminary if Mr. Chase leaves me! Never in my life have I been in such a dilemma! I have recourse to prayer. As the clouds thicken around me, distracting thoughts and temptations seem to tear me from my Saviour. And then I go to him again on my knees. But no smile as yet from his benignant countenance. But where are the promises? Surely God will never forget his word to such as put their trust in him. 'O tarry thou the Lord's leisure, be strong, and he shall comfort thine heart. Put thou thy trust in the Lord.' Amen and amen.

"Your faithful and affectionate husband,

"PHILANDER CHASE."

"*Philadelphia, Sept. 21st, 1838.*

"MY DEAR WIFE:—

"Yesterday morning at six o'clock I bade adieu to New York, perhaps never more to see that opulent and proud city—the London of America. There is something solemn in this thought, for it was here I was ordained to the ministry of our Lord and Saviour Jesus Christ. My own unworthiness, and the little good I have done in it, and perhaps the great harm that has accrued from my poor labors, are the chief sources of melancholy and sorrow and repentance. How different and more prosperous the state of the Church would be now, and how many more souls might have been saved, if another, more

talented, pious, and exemplary advocate of the truth had been chosen when hands were laid on my unworthy head, in the year of our Lord one thousand seven hundred and ninety-eight, in St. George's Chapel! Then there were but three clergymen above the Highlands in this extensive state, of whom I was one, a feeble missionary, sent immediately to preach the gospel to the backwoodsmen, as they were then settling in Utica, Auburn, and Canandaigua, where I organized the feeble churches.

"But why do I dwell on my poor abilities in these days of small things? God hath raised up other and more competent soldiers of the cross, who, by his blessing on their more powerful efforts, have fought the battles and won the victory, so that now there are nearly four hundred ministers where, *then*, were less than twelve! Glory be to the Lord of Sabaoth!

"In our swift passage to Philadelphia, I became acquainted with Mr. Cooper, the celebrated author of the *Pioneer, &c.* He is brother to *Ann*, now the wife of Mr. Pomroy, of Coopers-town, the first person whom I ever baptized. This was done in Albany, in the year 1798. He said she is well, and lives, full of days and usefulness, a pattern for Christian mothers in all godliness and virtue. Blessed tidings to me, the poor instrument of leading her to Christ!

"I saw also an old friend by the name of Robinson, who, when seventeen years of age, sat up with me when in New Orleans, and distracted with the dreadful fever of that climate. He has since married an English woman, whom I saw, and was pleased with her manners. They have a son in England, Northamptonshire, at school in a clergyman's family.

"Mr. and Mrs. Beck received me with their wonted kindness; said that the one thousand dollar note had been sent back with the assurance that the same did not come from the missionary treasury. So it rests!

"Your faithful

P. C."

Returning home, he found, as usual, a large file of English letters. A few of those received during the year he ventures to select and present here to gratify the reader of taste.

## CHAPTER XXVI.

ENGLISH LETTERS WRITTEN A. D. 1838.

From Mrs. Anne Tyndale to Mrs. Sophia M. Chase:—

*"Holton Rectory, Feb. 3, 1838.***"MY DEAR MRS. CHASE:—**

"I have allowed your interesting and edifying letter to remain a long time without a reply, because I saw that you had much to occupy you, and I felt the same with regard to myself; but I am stimulated to take up my pen to-day, by having seen in the papers an event announced, which I am sure will affect you and dear Bishop Chase as it does us; it is the removal to a better world of the good Bishop of Sodor and Man. I did not know that he was ill, and therefore it has come to me unexpectedly. I dare say you will hear from poor Miss Ward when she is able to write; but I feel desirous of expressing to you my sense of the worth of this good man, and of the feelings which this event will excite in Illinois.

"The good old Lady Rosse is also gone. Heaven is peopled with our friends. May the spirit of Christ so dwell with us upon earth, that the transition may be natural and easy to us when the time of our removal arrives.

"*Feb. 27th.* Soon after I had written the above, a welcome note arrived from Miss Lloyd, telling me she had letters to show me from the dear Bishop.

"I appointed a place in London where I could take them up, and found the interesting packet ready for me, when last week business of a trying nature called my dear husband and me to that place.

"I mention that it was *trying*, and in a pecuniary sense, because I know it will comfort you and the dear Bishop to hear that the reading of his letters strengthened and encouraged my dear husband in the Lord, just before he was to set his hand to a considerable sacrifice, occasioned by the dishonesty of one in whom he had confided.

"This I say to you *privately*, but I *do* say it that you may join with us in admiring how beautifully our gracious Lord *times* things for us. Had these letters come to me a little



sooner, he would have been too full of business to read them comfortably; had they come a little later, the cordial they were calculated to administer would have been thrown away. 'He hath made all things beautiful in their season; praised and magnified be His holy name forever and forever.'

"We sympathize, dear friends, in your sufferings, both temporal and spiritual, or rather I would say, both bodily and mental; for the spiritual flourishes richly under the varied trials, and as I read the expressions of humble confidence and joy in the Lord, I am reminded of a motto which has often pleased me, and which stands under a crest of a palm tree, with lead affixed to the ends of its branches, drawing them downwards: '*Virtue grows under the imposed weight*'—so does that virtue which is the fruit of the Spirit—that true Christian fortitude and confidence in the loving kindness of the Lord, thrive in the heart and flow from the pen of the dear Bishop of Illinois. I have been tracing his steps on the map, and in looking for Ouisconsin, I see he must have reached his utmost northern boundary. We all say, in reading of the serious accidents he had in travelling, 'Why does he travel alone? has he no near relation or friend younger than himself to be his driver, and guard him against such serious accidents?' I cannot help hoping, from the slips of newspapers sent with the letters, that Dr. Tyng and Laicus will prevail in opening the eyes of the Board of Missions, and showing them that an *annual* grant to Illinois would be both constitutional and legal.

"As I believe the Record newspaper finds its way to your prairies through the attention of our young friend at Iver, the Rev. William Ward, (not the Bishop's son, whose name is the same with the addition of Percival, but the son of that dear minister of Iver, the Rev. Edward Ward, who, like Enoch, we may almost say, was translated to heaven,) I need not enter upon Church affairs, and the useful stand that has been made by that able paper against the *ultra* high Church views of a leading party in Oxford. The Bishop of London, you will see, at a meeting of the *old* high Church Society for promoting Christian Knowledge, stepped in as a moderator, and prevented the ultra party from using expressions calculated to unchurch the Presbyterian Church of Scotland. This I hope

will have a beneficial effect upon the state of opinions, and keep us in a state of charity and respect towards those who in a few points differ from us.

"We are just entering upon the season of Lent, and I desire to enter into the *spirit* of that remarkable period of our Lord's life, and to learn from it what he probably intended to teach us, true detachment from the world, for the purpose of communion with God. His words to the tempter after his retirement speak much of the reality and sufficiency of Divine communications to sustain the spirit. 'Man doth not live by bread alone, but by *every word* that proceedeth out of the mouth of God *doth man live.*' May we so draw from that heavenly fountain here as to be nourished up unto eternal life, prays, my dear friends,

"Your truly affectionate

"ANNE TYNDALE."

From J. R——, M. D., to Bishop Chase:—

"A——, 22d March, 1838.

"RIGHT REV. AND TRULY HONORED AND BELOVED BISHOP:—

"I was favored with your welcome letter of October 30, on the 6th of December, in the last year, and for my dear helpmeet and myself, I thank you with all my heart for taking the trouble to write to us. We entirely sympathize with Mrs. Chase, your family, and yourself, in all your trials.

"How we do wish that we could wait on you in your bodily sufferings, minister to your requirements in any way, and have the benefit and comfort of listening to your instructions! and that we could, face to face, assure your affectionate companions how reverently we regard you, and how truly we love you all!

"Every word of your letter has been in a high degree interesting to us. May all we know, and all we cannot but *think* of you, of yours, of all your circumstances, be blessed to our edification! For surely we have not been brought to be acquainted with you, 'in journeying often, in perils of waters,' &c., without much responsibility for our use of such a knowledge.

"Dearest friend! most revered Bishop! we read over your

letters, talk of you, think of you, tell others about you, about Mrs. Chase, and about Illinois, with an ever increasing conviction of the blessing of having been permitted to see you in the flesh, and to hear of your affairs, that so we may by God's grace be quickened in our own walk, strengthened in our faith, and enabled to learn what great things God hath done for his servant, in giving him patience, and making him indeed 'a burning and a shining light,' in the very wilderness itself. It is indeed wonderful to think how, situated as you are and have been, the promises of your God and Saviour may be multiplied for his mercies to you to 'the ends of the earth,' seeing how soon and how easily in our day 'one telleth to another,' although they are as far apart as the poles.

"Dearest sir, good Lord Howe has borne his great loss in an exemplary manner. His Lordship continues in waiting on the Queen Dowager. The excellent Lady Howe told me on her death-bed, that she had had some great trials and temptations there, but was comfortably supported under them. We would tell you how every person who had the pleasant opportunity of seeing you here continues to think and talk of you; to enter into all your histories; and to hear all their warm and often vehement opinions in your favor, when they read about your 'labors so abundant,' and your requitals from your fellow-countrymen so inadequate. The story about the thousand dollars rings in the hearts and ears of us all, with I will not say how much indignation, how much admiration, how much 'revenge!'—so that you must not be surprised nor angry with us if you some day hear that there are such things as dollars, or as good things, in England, when they fail in America. Oh! may the God whom you serve be pleased to support and comfort you in body, soul, and spirit! Dearest sir, I have thought that if you have any little penman or penwoman, who would put down, at your dictation, from time to time, incidents, circumstances, anything, any how, which you could authenticate with your name, and a kind word or two for us, perhaps it might save you time and labor, and yet keep us informed what sort of life you are living. For we know that you are over done, and that we have no manner of claim upon you. Let your admirable consort have all you can give

her of your time; your hopeful children their share; your flock and your diocese not suffer from any importunities of ours. But let any hand tell us how you are, and where you are.

"Could you mention any books you hear of, which you would like to have? We are not sure of your receiving the Record, and should like, if you do not, to send it to you. My dear wife is, I trust, slowly creeping out of an illness of two years, but still keeps her chamber. She loves you all with a very deep affection, believing you to be Christians in spirit and in character, not in opinions only, and habits and appearances. Her views of the present state of the Church here are painful, and glad she would be to be able to converse with you on this and on many subjects. Our good neighbors, Lord — Russell, (whom I think you did not see,) and the Hon. Mr. Barrington, (whom you did see,) are laboring devotedly, and I hope with good service to their blessed Master's holy cause. You also saw here the Rev. Mr. Foster, of Sarratt. He was a man of superior mind, in both ability and knowledge, and a true Christian. His course on earth was concluded, after a short illness, a few days ago, to our great sorrow.

"The families at Miss Bates', the Rev. Mr. Knolles' and Mrs. Day's, '*cum multis aliis*,' often talk of you very earnestly. Most loved and honored, and truly Right Rev. Bishop, be pleased to accept for your lady, your family, and yourself, the most fervent good wishes of Mrs. R——, and your ever obliged and affectionate friend and servant,

"J. R——."

From Miss Mary Caroline Ward to Bishop Chase: —

"*Tunbridge Wells, June 10th, 1838.*

"VERY DEAR BISHOP CHASE: —

"I have this morning received your letter, and though it is Sunday, I do not see how I can better employ one of its hours than in writing to you. I have long been *uneasy* at not doing so, but the truth is that I have for the last three months been almost entirely confined to the sofa by a weakness in my back, which disables me from sitting up to write. I cannot *manage* a large sheet of paper as I lie, and I could not send a little note (such as I now give to my English correspondents)

all across the Atlantic; it was only this morning that I be-  
thought me of this plan of writing in columns, and you see I  
am not long in executing it.

"I cannot say the great pleasure it has given me to hear  
from you, especially as you can now write *hopefully* with  
regard to the prospects for your diocese. I pray God that they  
may be realized, and that you may long be spared to be blest  
and a blessing there. You do not mention your own *personal*  
sufferings, of which, however, I have heard, and most truly  
grieved over; but these you forget in the anxiety for the great  
work to which God has called you, and you will indeed forget  
them when he gives you your reward.

"My beloved father's end was peaceful and happy beyond  
description. For the last few months of his life he was un-  
usually laboriously occupied in behalf of his diocese, and  
especially in laboring to avert the evil which threatened it in  
case of his death, before measures were taken to induce Par-  
liament to revoke one of its own decisions, by which it was  
decreed that the Isle of Man should be united to the Diocese of  
Carlisle and have no more a Bishop of its own; this would  
have been highly injurious, if not destructive, to the interests  
of the Church in that island, and it is very remarkable that  
his *death* seemed to set the seal upon the object for which  
alone he wished to live. Through Lord Ripon's diligent and  
persevering efforts, the bill for continuing the Bishopric has  
passed the Lords, and has now only one stage to go through  
in the Commons, and no doubt is entertained of its success; so  
that we shall not have the grief of seeing that diocese fall to  
ruin.

"But I must tell you more of him who is gone to rest, and  
of the beautiful, peaceful scene which terminated his earthly  
career.

"He was only ill about a fortnight. His illness was  
attended with little or no suffering. For the last ten days he  
lay with his eyes closed, and only spoke when spoken to, when  
he appeared *sensible, calm*, and happy. During that period  
he several times attempted to pronounce the blessing, and did  
so once *distinctly* for us all; but his difficulty of speech was  
great from the beginning. There is no word to express his

state during these ten days but *peace*: he was *not* unconscious except as far as to be undisturbed by outward things. There was not a trace of fear in approaching the dark valley, though he knew perfectly it was before him. We expected this placid scene to end in death, and watched for the last breath for many hours; but when death really drew near, there was a dreadful struggle for two hours,—*not* mental, but bodily. At this time, and for the whole of the previous day, he did appear *unconscious*, and the medical man assured us there was no suffering in the struggle to which the mortal frame was subjected; but it was sufficiently awful to add a lustre to the glory which was to shine upon him at the last. How shall I describe this to you? None who did not see it can really form a conception of what it was; it made us all think of St. Paul's description of the *final* change 'in a moment, in the twinkling of an eye.' For the ten days that he had laid upon his bed he had never moved (except when moved) or made the least attempt to raise a hand; but now he raised his hand to heaven, every feature was illuminated with holy, reverential joy, and it seemed as if his body was going to heaven with his spirit, till, as though forbidden by a voice which *we* could not hear, the hands fell crossed upon the breast, as the spirit went out, and the countenance assumed a look of triumphant happiness it never had in life. I shall best describe this last scene, when I tell you that mamma, who had the moment before turned away from what looked like suffering, exclaimed in a *voice of joy*, 'Look, look, my dears, he is going to heaven!' He died at Horksley, and is buried there. You will believe with what pain we took leave of that place. But God has not left us without a home. My brother, who had been my father's chaplain, has since been presented to a small living in Dorsetshire, and his parsonage will be our home. You will, I know, be glad to hear that my dearest mother's health has stood these trials wonderfully, and we are all benefiting from the air and waters of this place. Old Mrs. Walker (at whose house I met you when you were here last) is still alive, and I shall communicate to her the contents of your letter to me, as I know how true an interest she and her family take in your prospects. My precious friend, Lady Ripon, is still a constant invalid;

and for that cause I greatly regret that my state of health prevents my being with her at this time. Her little boy is in better health, and is a very good boy and a remarkably clever one. I hope it will please God to make him an instrument of good in this world some day. If I were with them now, I know I should be charged by each member of that family with kind messages to you, for you are remembered by them with real respect and veneration. My own mother and sisters all desire to unite with me in kindest remembrances to you and yours. My brother is in the Isle of Man, settling affairs there, or I am sure he would join with us. For my own part, I can truly say that I value more deeply than ever your kindness and affection for me; and it is a consolation to me to feel that there is still one in this world, who, holding the same relation to the Church of God as he did, has an almost parental feeling and love for me. Let me more than ever have a place in your prayers, and especially that *I may walk in his steps*. We are indeed favored to have seen such a life and such a death.

"Ever yours, most faithfully,

"M. C. WARD."

From Mrs. S. A. Marriott to Bishop Chase:—

"*Everton, 7th Nov., 1838.*

"RIGHT REV. BISHOP CHASE.

"MY VERY DEAR FRIEND:—

"I cannot suffer your very kind letter to remain unanswered, though, if I do not answer all its points, you must excuse it on the ground that your letter is gone to Peel, where Lord Kenyon and Capt. and Mrs. Best are staying for a little while.

"Fitzherbert is paying a visit to them for a few days; the particular object of it being to look over the old books in the library, among which Lord K. expects to find some very curiously old, and therefore very valuable ones.

"I need hardly say with what interest we have read your letter, as well as that to Lord Kenyon,—how we have travelled with you through the scene of your former labors—have witnessed the delight of your Mary when first feeling the full beauty of public worship, and have felt the happiness you

must have experienced at seeing the two Marys becoming acquainted and united in heart and affection.

"Most forcibly did your mention of Mary bring back to my mind the day when you came to Queen's square, in the first sorrow of hearing of your ever lamented loss. How much has passed since of vicissitude, trial and sorrow! But it is one's blessed privilege to know that not one drop of bitter has been infused into our cup of blessing, but was needed, and we may hope, by God's ineffable goodness, has been made salutary for us.

"That a way has been opened for your usefulness in your diocese, is a true subject of thankfulness, and I earnestly desire, subject to God's will, that your life and health may be spared to bring your plans to maturity. It is a great pleasure to talk with Adam Hodgson about you. They are not very distant, and are very kind neighbors.

"For the future, when you write, you may direct to me, Albion street, Everton, Liverpool, without adding his name. From one expression in your last letter, I cannot help thinking you must have written one which has not reached me. Yours received last week is the only one I have got since that I wrote to you in February, telling you of the death of Lady Rosse and the Bishop of Sodor and Man, and I cannot help thinking you would have noticed this when writing; though indeed the circumstances under which you wrote, just before quitting New York, would well account for any omission of the kind.

\* \* \* \* \*

"Remember me most kindly to Mrs. Chase and to Mary I.

"And believe me ever, dear Bishop Chase,

"Your truly obliged and affectionate friend,

"S. A. MARRIOTT."



## CHAPTER XXVII.

## ILLINOIS IN 1836-7-8—FIXES THE SITE OF THE COLLEGE.

IF the reader has been so far interested as to follow the thread of this memoir hitherto, the question may have arisen in his mind, why was so long a period suffered to elapse before the funds collected in England were invested in lands, and the buildings commenced?

The two following letters will answer this question, and will also doubtless be found interesting; the one as giving (as far as it goes) a faithful picture of the state of society in Illinois from 1836 to '38, and the other as containing a summary view of the difficulties of fixing permanently the site of the college, and in the event exhibiting the hand of a peculiar Providence.

*"Robin's Nest, October 20, 1837.*

"VERY DEAR LORD KENYON:—

"Ever since I took leave of your Lordship, and bade adieu to the shores of dear Old England, I have been struggling with difficulties, the knowledge of which I was conscious would afford more pain than pleasure to my friends. A dark cloud seemed to hang over my head, and obstructions placed in my way which I wished to conceal rather than obtrude upon the notice of those I love; especially as I hoped at every step the sun of prosperous hope would break forth from the gloom, and enable me to communicate good tidings. Thus day after day and month after month have passed away, till I find I am obliged to throw myself on the unmerited clemency of my friends for my seeming neglect. And this I now do, most sincerely, at your Lordship's feet. A statement of facts will, I am sure, be more agreeable than sentiment, in my present relation to those I love in England.

"At my arrival on my native shores, three things pressed on my anxious mind:—The first, to provide for my suffering family; the second, to perform my Episcopal duties in Illinois; and the third, to lay the foundation for the education of clergymen, by the judicious location of my contemplated sem-

inary. As our whole Church, in their resolutions in the General Convention, had assumed a missionary character, and as such had appointed a missionary Bishop, in Dr. Kemper, for the states as not yet organized into regular dioceses, it was thought that something was due to one who had spent his whole life in extending the borders of Christ's kingdom as a missionary in the west of our country, with no aid in defraying his personal expenses from his countrymen; that he also should share a portion in future of the united contributions of the Church. Accordingly, a resolution was framed and brought forward in the Board of Missions, that I should have a salary of one thousand dollars per annum. This, with a flattering preamble, was passed unanimously by that venerable body, and a copy immediately transmitted to me in the far west. While this was adjusting in the councils of our Church, I was moving my family from Michigan to Illinois, and once more commencing the work of founding a new diocese. Few, very few, were the hands to assist me in this Herculean work. A vast territory was to be traversed, more in extent than all England and Wales united; the soil exceedingly rich, but the inhabitants but thinly scattered, in some parts the distance between the settlers being from twelve to fifteen miles. Few or no bridges were erected over the streams, and the sloughs sometimes extremely difficult to pass. Add to this state of things, the heterogeneous characters of the inhabitants pouring in from all quarters of the world, and the consequent impossibility of uniting but a very small portion of them together to build the walls of our primitive Zion. Those persons who had emigrated from New England brought with them the prejudices of their ancestors, the Puritans, against the Episcopal Church; and those who were immediately from Old England were such as are now endeavoring to overturn the goodly fabric of the same Church at home. The Romanists, too, had been indefatigable in trying to keep alive the seeds of heresy which the French had sown along the banks of the Mississippi river and its tributary streams, and although their numbers were not so great as others, yet their clergy were more learned, and their efforts more united.

"Great as these obstacles were, yet still more formidable

were others. A spirit of worldly-mindedness, amounting to an idolatry of wealth, involving a recklessness of all moral and religious principles in the attainment of it, had spread itself over the whole land as the waters cover the sea. As aliment for the growth of this monster, the banks, from one end of the Atlantic settlements to the other, had opened their books of discount, and issued floods of paper money sufficient to fill every vessel of every description of persons, from the richest to the poorest. By reason of the facilities thus afforded of obtaining paper money then passing at par, the stream of speculation spread far and wide; and what should invite the cupidity of the speculators more irresistibly than the fine and fertile lands of Illinois? When I arrived from England, I saw clearly what had been done in my absence, and on coming to the diocese realized the difficulties I had anticipated. Instead of being able to select and *enter* (i. e., to buy at government price, one dollar and twenty-five cents per acre) a sufficient quantity of land on which to found my seminary, and actually to improve the same to the unspeakable advantage of the country, in agriculture, morals and religion,—*all* the lands surveyed and offered for sale had been bought up by *speculators*,—mostly in great quantities, by persons of capital at the east. Of that which remained unsold, there were two classes. The one surveyed but *not offered for sale*, and the other unsurveyed, and of course not offered for sale also. Upon both these descriptions of land the actual settlers poured in and took possession by sufferance of government, in such numbers as to preclude, in a *popular* regimen of affairs like ours, all expectation of dispossessing them. Nor was it nor is it wished; for infinitely better is it to the country to have the lands possessed by the actual settlers than to see them lie waste, being owned by the absentee speculators; all the settlers being ready to pay the government price for their lands respectively, as the same shall be offered for sale by the government. To prevent the clashing of these claims to lands not brought into market, there is always a prudential committee of the inhabitants as they come in, whose duty it is not to suffer any one man to engross more than he and his immediate children can conveniently cultivate in the space of a few

years; and it is gratifying to observe that generally this plan is salutary and effectual to the end wished; each family claims from one hundred and sixty to six hundred and forty acres, as there is opportunity to *locate*, and means within themselves for fencing and improvement.

There is another species of ownership of lands, in what is called 'the military district,' which needs to be described. To pay off the soldiers in the American army, the government caused some of their vacant territory north and west of the Ohio river to be surveyed, and what was marked by the surveyors as the best lots, were patented for the army, and drawn for by the individual soldier. This became his in fee simple, and transferable by him to any one who would buy. Nearly in all cases these *soldiers' rights*, owing to the immediate wants of the patentee, were sold for a trifle; and the same continued to be transferred as things of little value, until the country began to be settled, when they of course rose in value. But here note that many years intervening, in which the State of Illinois having been set off as a separate state government, and having the power to raise a revenue for her support, and to make internal improvements in roads and bridges, and erect her county court-houses, &c. &c., taxed all lands within her territory. And where were the *owners* of these military lots? They were scattered over the world, no one knew where; and many of them had not the will, if they had the power, to redeem their lands when sold by the state sheriffs for taxes. Two years were allowed for the redemption of the lands sold under this state law, yet very few availed themselves of this benefit. Thus nearly a million of acres of lands became the property of those who bought them in for state taxes, and these the most valuable of any for their good qualities in timber, stone, and coal, and mill-seats on streams, as well as for richness of soil, if any difference in this respect were found, (all being nearly of the best in the world.)

"I should not have been thus prolix in speaking to your Lordship of the state of the landed interest in Illinois, had I not been anxious to give a clear idea of the reasons as well as facts of my proceedings, in pursuit of the three great objects I had in view, as mentioned in the beginning of this letter.

"When I arrived on the confines of my diocese, I had not a house nor even a cabin to flee to for shelter. The towns and villages were all filled up with adventurers, all trying to get money from new comers; rents were enormously high, even for the meanest of dwellings, and provisions for food of man and beast were even higher than rents in proportion. My only resource, then, was to choose me a farm, or that which might be made such." (Remainder wanting.)

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"*Robin's Nest, Nov. 12, 1838.*

"VERY DEAR FRIEND:—

"I comply with your request, and give my story without preface.

"Having in the year 1835-6 obtained some funds, chiefly in England, to establish a seminary for the education of young men for the Christian ministry in the Episcopal Church of Illinois, I returned to my diocese, in hopes to lay out the same in wild lands at Congress price, and on them to place my institution; but found in my absence a great alteration had taken place. A rage for speculation had commenced, and all the lands in market were taken up. In this state of things, I saw no way but to resort to the lands not as yet in market, and by claiming a small portion in the name of the expected institution, to hope for liberty to enter them, or to get a pre-emption right to them, by special grant from Congress.

"Having come into the county of Peoria, I explained my views to the citizens without reserve; and so much approved were they, that all who were duly informed on the subject joined with one voice in urging me to make the experiment in township ten north and six east, in which but a small proportion of the land was as yet *claimed*. Accordingly, I chose my site for the college, and paid the surveyor for running out and finding the lines of the lands I wanted. The place chosen for the site was on *section fourteen*. On section thirty-six, four miles from this, I bought a *claim* to a quarter section (one hundred and sixty acres) for my own residence.

"Waiting the issue of a petition to Congress, or the bringing of the said township into market, nearly two years were spent

in anxiety deeply felt by myself and all the friends of the institution. In the latter part of this period, I saw the claims which I had made for the college infringed on, and nearly all the wood lands on which the seminary would have to depend for building taken from me. This infringement I made known to the persons who had encouraged me to go on; but nothing was done to obviate the evil. In view of the college being placed in the neighborhood, the price had increased, and *claims* on the college lands were considered very valuable, and sold and transferred to profit. This I could not prevent nor remedy. Accordingly, all expectation of placing the institution on the intended site in Peoria county was relinquished.

"This fact being made known, there were offers from other quarters; and those from the neighborhood of Vermillion river, in Lasalle county, seemed the most inviting. Col. J. B. M., of New York, hearing of my views, offered in his own name, and in that of his friends, who, in company with him, had made considerable entries in the neighborhood of Vermillion river, to give each a quarter section (one hundred and sixty acres) of land, if I would agree to put the said institution on or near their property. In pursuance of this I went to Lasalle county and viewed the premises, and received great encouragement from the actual settlers in the vicinity; and in one of my visits selected the grounds for the college, as I was requested by the landholders, and thus awaited the fulfilment of the proposition made through Col. J. B. M. But no deeds of the promised land arrived either from New York or Philadelphia, and thus another summer was lost in suspense.

"It was proposed by the friends and subscribers to the institution in Lasalle county, to send a deputation to the landholders in New York and Philadelphia, to represent the great benefit the locating of the seminary in the vicinity would be to their lands, and to urge them to the fulfilment of the promise made through Col. J. B. M.; but this was laid aside, under the expectation of my attending the General Convention of our Church in the month of September.

"When I arrived in Philadelphia, I made inquiries for two gentlemen, whose names had been by Col. J. B. M. mentioned as owners with himself of the lands designated for the college.

These were T. B. and E. C., Esq's. Of the former, I learned that all his landed estate in the west had been lodged in the Bank of the United States for security, but that this circumstance should not impede the good work I had in view; for it had been mentioned and agreed on, that a certain portion of Mr. T. B.'s lands should be given to my college on the principle that the gift would be for the benefit of the remainder. And I was told by the cashier himself, that the form only of the expected deed need be presented to the board of directors for their vote, and all would be done to my wish. This settled, I sought an interview with E. C., Esq., and received from him every assurance I wished, that his deed would be made out as soon as I returned from New York. Thus prepared, I went to that city and saw Col. J. B. M., who gave me a deed of a quarter section of land, and also *legal assurances* that other landholders of that place, now out of town, would do the same on their return.

"All this done, who would dream of disappointment? For one, I did not; and thinking it my duty to give notice of my success, an advertisement was sent to the public prints and to my friends abroad. When I returned to Philadelphia, I found what had been reported to me from the bank of their and Mr. T. B.'s willingness to give a quarter section was a mistake, and in conversing with that gentleman I found it even so.

"Painful was my situation; for the understanding had been that all were to give the quantity mentioned, or no one individual would be bound to do the like. All my labor was therefore for nought!

"At this crisis of affairs I called on Mr. E. C., and offered to resign his deed, and showed him a letter which I had written to the New York landholders to the same effect. Mr. E. C. said he wished me to suspend my return of the papers until he could speak with Mr. T. B., who he presumed could and would be persuaded by a friendly conversation to sign a deed of a quarter section as others had done, and as had been understood from the beginning. He concluded by earnestly requesting me to leave the deeds, and promises of deeds, in the hands of a friend in Philadelphia, in which case he had no doubt that all things would be accomplished as I wished.

“Cheered with this state of things, and leaving the papers to be returned, according to my promise, in the case of failure, I set my face to the west. And here I think it a duty which I owe to myself, to speak the dictates of my judgment as well as feelings on what had just transpired, and what I had to expect. I could not bring myself to believe that the Philadelphia landholders would act so much against their interest as to refuse, after mature reflection, the donations in question. It must be apparent to them that the institution would greatly enhance the value of their property; and should Mr. T. B. finally refuse, I trusted from what had passed, that Mr. E. C. would hold on, and request me to retain his donation, and advise all the other donors to follow his example. In this case, it was my determination to go ahead with the plan. This statement I make to justify my conduct to my friends on my way home, in speaking of what was past, and of my expectations of the future, particularly when at Chicago and Vermillion. They had seen my advertisement made while in New York, and I spoke to them of the institution being placed according as that set forth. And then I believed it would be fixed on the Vermillion river, in Lasalle county; and agreeably to this belief, in passing that neighborhood, on my way from Ottawa, I accompanied the Rev. S. Chase in fixing the stake for the town and buildings.

“Having arrived at my humble dwelling in Peoria county, my worthy neighbor, Mr. Richard Radley, came to see me, and expressed much pleasure in the prospects of success in establishing the seminary, after so long a delay, on Vermillion river. In view of this event, I signified to him my wish that he would, for a short period at least, take the secular agency of the institution off my hands. To this he readily assented, and the matters in detail were actually under discussion—when *the mail arrived*, bringing letters from Philadelphia. These contained the sad news, not only that Mr. T. B. had refused to give the one hundred and sixty acres except on condition of my paying him four hundred dollars, but that Mr. E. C. had insisted on being placed on the same footing with Mr. T. B., which was, that in case I chose to retain his deed of one hundred and sixty acres, I should be bound to pay him



also four hundred dollars; thus establishing a rule to which all the rest would have a right to claim observance. The remonstrances of my friend in my behalf had no effect. 'Mr. E. C. observed, "I expect the Bishop to place me on the same footing with Mr. T. B."'

"In conclusion of this letter, my friend says, 'I am of opinion that this is now finally settled; and I regret that you have been at so much trouble and loss of time to be disappointed, but such is the uncertainty of things in this world. I should regret to have much business of the same kind to do, as it makes my mind place too small a value on mankind, to see men who for half their lives have been handling thousands and dealing with millions, make such a bugbear of some few hundreds, intended for the welfare of their fellow-creatures, and eventually for their own peculiar benefit.'

"Thus ends my friend's letter. To describe the feelings which it occasioned, I am quite unable. It seemed as if I had no resource. But 'man's necessity is God's opportunity' to be merciful and gracious unto us.

"After the first gush of disappointment occasioned by the news from Philadelphia had subsided, Mr. Radley and myself began to speak coolly on the prospects before us. The land sales at Quincy, embracing the township in which we are, would soon take place. Might not something still be effected here? What favored this was the fact, that the expectation of my moving the seminary to Vermillion had caused the price of *claims* to fall to their original level with those of other places, and many lots, the claims to which bore a high price, were now abandoned; and at the land sales thus unexpectedly ordered by government, they would have no competitors. But to avail myself of this providential circumstance, it was obviously necessary that there should be silence on the subject of the disappointment on Vermillion river; for should that be known, individual cupidity would *again* defeat public utility.

"But in the event of falling back on the lands once claimed by the college, the site must be changed; and instead of being on section fourteen, now taken from us, it must be fixed on the beautiful grounds that overlook the pure waters of the Kickapoo creek. In order for this, a certain farm lying on

this stream, and reaching to the foot of the rising grounds considered most eligible for the college site, must be purchased. This farm, owned by Mr. F. D. F., was therefore a *sine qua non*; but how should the matter be broached to the owner without defeating the whole project? Should any great anxiety be manifested, the design of the whole would be discovered. While these thoughts were turning in our minds, the gentleman himself made his appearance at the Robin's Nest. The result is, that the farm (one hundred and sixty acres) is now purchased; and this will prove the foundation of the whole plan, a kind of nucleus around which all the purchases will be made, and to which they will centre.

"N. B. I write this on the 12th and 13th of November, 1838. The land sales are now taking place at Quincy, one hundred and fifty miles from the Robin's Nest. My son and Mr. Radley are attending them. God grant them success!

"P. S. *December 5th.* I have now great pleasure in stating that my agents for the purchase of lands for the college at Quincy, and of individuals residing elsewhere, have been completely successful. I hold now, for the benefit of the institution of religion and learning which I am now founding in township ten north and six east, *Peoria* county, Illinois, lands to the amount of two thousand five hundred acres, besides seven hundred and twenty acres which were entered for the said institution in *Lasalle* county, when it was expected to be located there; in all, three thousand two hundred and twenty. Thus the great objects are secured by a series of events most perplexing, yet, through the good providence of God, resulting most beneficially. The college site is remarkable for its health and beauty. It is high, commanding a cheering and variegated prospect up and down the two branches of a beautiful stream of pure water. It looks to the south, and has a fine grove of trees which shield it from the north and west winds in the winter, and which, overshadowing the buildings, will make it pleasant in the summer. What gratifies me is that the buildings will be in full view of the *Robin's Nest*, and about a mile off. The farm lands, perhaps the most fertile in the world, will, I trust, be soon fenced and put under cultivation, which effected, will produce a fine revenue for the support of

the institution in future times. If you ask me what I am to do for the present in so great an undertaking, with but limited means, nearly all now expended in the purchase of lands, I will answer, my dependence is simply and solely on the promises and providence of Almighty God, who hath the hearts of all men in his hands, and can turn them whithersoever he will. 'The silver is mine and the gold is mine, saith the Lord.' Hitherto hath the Lord helped, and he will help all those who put their trust in him. My prospects are better than when I commenced a similar institution for the Diocese of Ohio. That succeeded by extraordinary providences, and who shall say this may not be equally blessed? The necessities of Illinois are as great, if not much greater, than were those of the Diocese of Ohio. As then it was truly said, so now is the truth of the saying much more apparent, 'We must have *sons of the soil educated among us*, or the Church in the far west will never prosper.' This great truth will be seen and felt by all great and good minds throughout the length and breadth of our land, yea, also in lands beyond the seas. When they see we have made a beginning, and that we are in earnest, and put our own shoulder to the wheel of difficulty, God will open their hearts to bid us speed, and strengthen the feeble and indurated hands of one who for many years has labored in the service of his Church. *If you ask me for the reason why I call my Illinois institution JUMBLEE COLLEGE, I answer: That name of all others suits my feelings and circumstances. I wish to give thanks and rejoice, that after seven years passed in much trouble, pain, and moral servitude, God hath permitted me, for Jesus' sake, to return unto his gracious favor. In Sept., 1831, I left those dear places by me named Gambier hill and Kenyon college—in 1838, precisely in the same month and the same day of the month, to blow the trumpet in Zion for joy, that another school of the prophets, more than five hundred miles still further towards the setting sun, is founded to the glory of the great Redeemer!*

"PHILANDER CHASE."

## CHAPTER XXVIII.

1839 — LAYING OF THE CORNER STONE.

BISHOP CHASE to his wife, then absent on a visit to her friends : —

*"Robin's Nest, April 4th, 1839.*

**"MY DEAR WIFE :—**

"I am as usual writing by the light of a candle, although it is day-dawning. The mail has just rolled away and left me *solus* to read the letters. What joy have I in perusing your short and sweet letter, written, you don't tell *where*, but say you have arrived *there*; but am left to find out by the post-mark, which is Steubenville; *time* of date you did give me, which is the 23d of March. This was Saturday, and where you say you think you will stay till after Easter, more than a week. I can't blame you. The *Holy Week* may be blessed to your soul's health through the ministration of that dear man, Mr. Morse, as this will be worth everything to you. But I must tell you of the doings of yesterday. On Tuesday evening, came our dear Samuel, and the Rev. Mr. Douglass; with the latter, a Mr. Jones, from Tremont. On Wednesday, at nine, came the Charleston people; at ten, the congregation began to gather; at eleven, came the Peoria folks. Robin's Nest more than full. Divine service at half-past eleven. The Rev. Mr. Douglass read prayers, and Mr. Chase preached. Music, the best in the world *for us*. Notice given that the Rev. Mr. Chase would preach at Lower Kickapoo next Sunday, and myself hold a confirmation at Pekin.

"At one o'clock the procession formed at the bottom of the hill. The Rev. Messrs. Chase and Douglass in front; then the *foot* train; then the Bishop and his son Philander in his carriage; then a sequence of carriages and wagons too long to be even conjectured by you. The course of the procession was directly through the fine lowlands, on dry and very pleasant grounds parallel with the stream, about midway between the bluff and the bank, pointing and aiming at the new bridge, which you know I built in the coldest weather last

winter, now finished in the best order. When the procession turned to the right to cross the bridge, I could have a view of the vast extent of the train, and seldom have I been more elated at the goodness of God in giving us favor in the sight of all his people to gather such a multitude (for indeed in this solitary country a few hundreds may be justly termed a multitude) together to praise his holy name at the laying of the corner-stone of Jubilee chapel. As we passed over the bridge, now (on the night before) finished, in the neatest order, and looked up and down that beautiful stream, and then went along in solemn pomp over the level and exceedingly fertile and dry bottom *land*, in full view of the rising grounds, covered with budding trees, under which we could see the vast pile of stone for the chapel, and people there waiting our arrival, you may well fancy my feelings. The flush of joy, the throbbing of the grateful heart, ready at every vivid reflection of my painful life, now about to terminate in the accomplishment of this great design, to burst the very bands of its tenement. O that you could have been with me at this moment! You, who have shared my woes, to share also in my joys. The day fine, the sky serene, and just enough wind to remind us of the breath of God in the gentle influences of his Holy Spirit, refreshing beyond the power of language to describe.

"We mounted the rising ground slowly, and at every step looked back on the cavalcade behind. What a sight for a lonely backwoodsman! What an effect it had on me, when I reflected on the purpose for which we were now gathering on the grounds together. Philander drove my carriage round to the pile of stones, to give room for all to dismount in order. The whole of the foundation I found had been already laid, but the corner, to the level of the first floor of the building. This enabled the eye to realize the plan, which you have seen, of the ground-work of this interesting building. We gathered round the south-east corner, where all was prepared for the present important solemnity. Before commencing, I looked around me, and never was sight more heart-cheering. The crowd were on the heaps of stones, and the friends and musicians were near me. O how sweetly did they smile through

tears of joy as they saw my aged self among them. And when, after the address, we raised our souls in prayer and praise, may we not hope and believe, that, unworthy as we were, the God of mercy and love looked down upon us through Jesus Christ, and gave us his blessing? It is this which crowns all, and makes the remembrance of yesterday's service and solemnities sweet unto my taste. It has indeed left a relish on my moral enjoyments, more exhilarating to my soul than anything in the course of my whole life. The self-same thing was said by Samuel as we came home; nothing could exceed the expression of his joy.

"I have forborne to particularize in describing the order of the procession in the laying of the corner-stone, because you will have this when published in a printed form.

"I am happy to add, the Mr. J. D. D., of Pittsburg, has sent me copies of the copper-plate plan for the chapel and school-house of Jubilee college, also an assurance that the lumber which I had engaged in that city will be ready for shipping for Peoria on the 27th of March. You will join me in thanking this excellent gentleman for his munificence, in bearing the expense of this plate himself. I must call in Peoria, as I go along to Pekin, and leave a draft for the payment of the freight of this steam-boat full of lumber, — no small item, I fancy.

"*5th of April.* Samuel and myself went yesterday on the college grounds. The more we view them, the more beautiful do they appear. The great and commanding view from the college site makes one clap his hands in ecstasy, as the eye rolls round the course of the east branch of the Kickapoo river [or Red-Bud] and catches the north branch at the junction of the two waters, and then runs up one of them and loses itself in the thick trees behind the college. After observing for a time the men at work on the chapel, and giving orders about leaving a door in the west-end stone wall, to connect with a future addition to this interesting building, Mr. Samuel Chase and myself led our horses down the steep bluff under the high trees behind the college site, and crossed over the north fork, and went round to Mr. J.'s. The grass was just starting under our feet, and the chickens of the prairie

were cooing all around us; the bluffs were climbed by our horses, and the water-courses in the glens jumped, (in one of these ravines I had well-nigh broken my neck by pulling *Coley* over behind me.) I am sorry to say that this J.'s mill, on which I depended so much, is not going yet. The *buckets* are not *yet* arrived from St. Louis, but are expected next Monday. My plans are destroyed if this mill fail, but I will hope for the best. We passed down the stream and crossed at Mr. C.'s bridge. Mrs. C. is better, and sat up while we remained and refreshed ourselves there. Mr. C. is in earnest, I believe, in his approaches to the threshold of divine mercy in Jesus Christ. He talked of little else than the Church and his wishes to be a partaker of the blessings which flow through her channels. We said much on *confirmation*. 'The spirit is willing, but the flesh is weak.' His family has been bred up in such utter ignorance of divine things, that it is hard to get any ground to stand on when addressing them, and like a dead weight they hang about him as he is endeavoring to cut loose from this world and strive to soar to things heavenly. I believe his children intend coming to school, thus late in life, to Mr. Chase, when he opens his lectures here. May his mild way lead them to their Saviour before it be too late! We then went to the S.'s and M.'s. They are just breaking the virgin soil for their gardens. Trees and plants they get of us. It was dark when we got home, and I went to bed tired, and slept better than usual. I do not know where to address you this letter, but send it at venture to Hartford.

"Always yours,

"P. CHASE."

"*Monday morning, sunrise, 15th April, 1839.* A little after midnight I was called up by the mail-horn. No letter from under your dear hand. God was good to me in sending me two other letters full of good things,—that of dear Mrs. Sigourney, abounding with the kindest expressions, and another from the Rev. Mr. Johnson, of Brooklyn, L. I., containing one hundred dollars for our personal comfort. To me it is astonishing to witness the timely supply of my wants by that Infinite Being whose mercies cannot be numbered. When I

say these instances of Divine goodness are '*astonishing*' to me, I would not imply that they are matter of *surprise*. Far from it. I have long been accustomed to them. From my youth up, they have followed me as the eyes of a tender parent follow the footsteps of a weak and tottering child. But I mean, by that expression, to say that the very thought on the bare evidence that God hath not forsaken me for my sins and ingratitude, and that he *still* is gracious to me, so unworthy, is matter of the deepest astonishment, I might rather say amazement, to my soul. Is it true — can it be — that God is yet gracious to one so entirely unworthy of his mercies! And when I think of the work before me in building another college, how impossible it is to get on without almost miraculous aid, and that *perhaps* these little rivulets will lead on to the ocean of his goodness, out of which I can be permitted to draw *enough* to *complete* what I have begun in his name, I am ready to leap as an hart for joy, and to break forth in singing as did David when carrying the *ark* from *Obed Edom* to its abiding-place."

"*Robin's Nest, 17th of April, 1839.*

"MY DEAR WIFE :—

"Yesterday I sent in a mail to the post-office in Peoria, containing a letter to you. At night the Miss Stewarts came, and to-day they have gone to work making clothes for the family.

"By the same mail which takes this to-day, I send a letter to the Rev. Mr. Cornish, telling him that the following are my appointments, viz. :—

After Whit-Sunday,

Kaskaskia, - - Thursday in Whit-Sunday week.

Juliet, - - - Friday " " "

" - - - Trinity Sunday.

"Monday, set off with Mr. Cornish for the Du Page and Fox rivers, and spend the week there, at Naperville, Aurora, Charleston, Geneva, &c. Chicago, the first Saturday in June. I say this to you in time, that you may know where to direct my letters. Your letters are about fifteen days coming to me, and you will please to notice that I set off from the Robin's



Nest on the Friday before Whit-Sunday, which Friday will be the 17th day of May. We had a severe frost last night, which, I fear, has killed the peach blossoms, which are all out. Betsey is sick with the chills and fever. All the rest of the family, thank God, are enjoying good health.

"I have everything to do—to get ready the seeding of the land, to prepare for my Episcopal tour. What kind of sermons may the diocese expect when all my time at home is taken up in keeping the body from starving?

"This morning I have a bill to pay for freight of Bibles and Prayer-books, thirteen dollars and twenty-eight cents. As I never sold a Bible or Prayer-book, where am I to get money to pay this? Ask the *salaried* brethren to answer this question.

"Your loving husband,

"P. CHASE."

"*Twelve o'clock, Saturday, 20th April, 1839.*

"MY DEAR WIFE:—

"The mail is expected every moment from the west. I cannot let it pass without throwing in a short letter for you, though I have written you so lately. The first thing I would communicate is the sense of gratitude I feel to a kind Providence for so many signal favors. How *opportune* everything is made to come to pass! I think I hinted at this in my last, how 'Will,' the mason, was just ready to cry out for the window-frames, and behold they are at the building. Mr. Fay carried two of them up to the site of the college last night, besides depositing at the Robin's Nest a great many boxes of glass. Mr. Fulliger and Thomas Williams are momentarily expected with each another load. Mr. Radley, who returned from Peoria last night, says that the load of lumber and other materials sent me by Mr. J. D. Davis occupies a large space on the river bank, and is the town talk. The freight, instead of being four hundred dollars, is more than seven hundred. May God send us means to pay for it, and meet our other engagements! You must persuade some of God's angels of mercy to give me something. But I have not done with telling you of the good tidings. Mr. R. says that the buckets for Mr. J——'s mill have at length arrived at Peoria, and who knows but that

this circumstance may enable us to complete the school-house in time for Mr. Chase to move into it this fall? Who do you think advanced the three hundred dollars to complete the freight? Messrs. Sanford and Riggs were the generous persons. Mr. R. says many of the shavers were looking for the job of hiring me the money for five per cent. for six days! But the gentlemen above mentioned saved these men the trouble of advancing the cash for me.

"N. B. These gentlemen, Sanford and Riggs, were at the Robin's Nest the other day. I thought them gentlemen, and treated them as such.

"I came up from the field a few moments ago, and am tired. I hope to finish planting two acres of beets before night, if the seed hold out.

"I must say, before I close, that all the family are quite WELL. What a blessed word to communicate to your dear, anxious breast.

"Not a moment is Mary—yea, the two Marys and dear Rebecca—absent from my mind. I fancy where you all are, and sometimes seem to hear what you say, and to know what you are about.

"Now, dear wife, though I try to keep myself employed, and generally succeed to the filling up of every moment with doing something, yet I am quite *lonesome*.

"Your loving husband,

"PHILANDER CHASE."

"MY DEAR WIFE: -

"It is Sunday morning, the 28th of April, and never was there a more charming prospect. The season is surprisingly forward. The meadows and prairies are all green, and yielding an abundance of grass for the cattle. The leaves of the oaks are coming forth in bud, and the grape vines, the seeds of which, from the Smyrna raisin, we planted on coming to the Robin's Nest, are now eight inches in this year's growth.

"I have to be grateful for the blessing of health in rising on this cheerful morn. I am preparing to dress myself for the duties of the day, and cannot resist the temptation of talking with you on paper. Philander, who sleeps in my study,

is up and out as the sun is just rising. He said, while dressing, that he would try to keep this day holy; and I am in hopes something of a serious nature begins to operate in his mind. To-day I shall preach on confirmation, and I hope some impression may be made. Next Sunday but one it is my intention to administer confirmation and the Lord's Supper. O that we may be prepared!

"*Mon.* You have little idea of my toils. My mails are like stuffed puddings; and everything that is made up with hands has something *said* on it—to what effect time will show. About one twentieth part of sending off this corner stone and copper-plate business is performed. This is some comfort. O that I had some assistance! but I have *none*. You are gone, Mary is gone, Mr. Chase and Sarah are gone; and as for Mr. Radley, he has too much to do in building his house, even to help me mail the letters. Besides this, William Irvine is come, and they two are too fond of music to remember anything else in the evenings. By-the-bye, Mr. I. has built a temporary house upon the college hill, twelve by twenty-four feet, and covered it, and put a window in, so that we shall have store-room there. I praise God for this blessing, for the steam-boat load of articles of building—glass, nails, nuts, hinges, &c., &c.—has well-nigh stuffed the Nest so as to drive the *birds* from their dwelling.

"*Six o'clock, P. M.* I have just returned from a visit to 'the mound.' We returned by the chapel and new bridge. Never was there a more beautiful ride! That house of God has the windows set, which nearly reach to the boughs of the trees which hang over the building. Some of them, contrary to my expectation, will have to be cut away to give room for the building. Enough, however, will be left to form one of the most interesting objects imaginable.

"Our congregation to-day was *respectable*.

"Ever yours,

"PHILANDER CHASE."

## CHAPTER XXIX.

## VISIT TO THE SOUTH, 1839.

On the 12th of May, five were confirmed at "the Robin's Nest." Soon after, the writer was on his way to attend the convention at Chicago, which met June 3, 1839.

Both before and after this took place, he was engaged in visiting the villages at the north.

Returning to Chicago, he took passage for Michigan city. His horses followed him in the next boat; but, on account of the surf, they could not be landed, and were taken on to St. Joseph. Being there put into the hands of an unskilful driver, they ran away, ruined themselves, and nearly destroyed the carriage, which the writer had relied upon to convey his wife and daughter home from Gilead, where they were to meet him on their return from the east to Illinois. Having purchased a new span of horses, and leaving his carriage at Edwardsburg, to be made anew, he obtained a wagon and went on to Gilead; sent his son to Detroit, who returned with his mother and sister, much to the joy of the father, who remained to meet them on the spot of their former home. Returning to Illinois, he preached in Juliet, Lockport, Ottawa and Lacon. His wife had taken a violent cold while crossing the Green Mountains, in Vermont, in a coach which was so leaky as freely to admit the driving rain.

This, after her journey was over, ended in a fever, which lasted thirty days.

Her life was despaired of; she bade farewell to all, and sent her blessing to the absent. But God raised her up, under skilful medical attendance, much to the joy of all. After seeing her health restored, a tour was made through all the southern parishes, and places where the scattered flock were to be found.

By this time, the writer had spent all his private means in travelling; and most of the public funds being exhausted in the purchase of a domain for the future college, and in erecting a few temporary buildings and commencing the chapel, he found himself unable to go on with further improvements.

The year was far spent, the winter was approaching, and the spring would come with no means to go on with the main work, without incurring debt. He determined, accordingly, to appeal to the sympathies of the whole Church, however unpromising the times. To accomplish this, neither age nor infirmity seemed to stand in the way. His family agreed to the measure, though in tears, that he should leave them again, to undertake a journey suited only to youth and vigor.

But whither should he go, and to what part of our vast country should he first direct his steps?

The season was now so far advanced that a journey by the usual route to the east was impossible. The course which naturally lay before him was the south, by the way of the "Father of Waters."

Other reasons also influenced him. Bishop Bowen, his valued friend, of South Carolina, had published the "Address at the laying of the Corner Stone of Jubilee Chapel," in the Charleston Gospel Messenger, June, 1839, and had accompanied the same with some remarks, earnestly recommending the writer and his cause to the attention of his people.

This, as it were, the dying testimony of the good Bishop in his favor, he had reason to believe would not soon be forgotten. He had also many personal friends in the south, of whose good will he needed no assurances. The following letter, however, from his former beloved presbyter in Ohio, was not without its effect: —

*"Clarksville, Georgia, October 9th, 1839.*

"RT. REV. AND DEAR SIR: —

"I have placed your two letters, together with the paper containing Bishop Bowen's recommendation of your enterprise, in the hands of an influential gentleman of the name of Walburgh. He is still here, spending the summer, but his winter residence is at Savannah. He promises to write immediately to a friend of his in Savannah, to engage him, if possible, in making some collections for you. He says, however, that he dare not promise much success, as the Episcopalians at Savannah are still in debt seven thousand dollars for their new church. All with whom I have conversed are of the

opinion that a *personal application*, (some time the coming winter,) in Charleston and Savannah, would be found successful. 'It would be so refreshing,' says Mrs. Walburgh, 'to see Bishop Chase, and hear him talk, that no one, who had anything to spare, could have the heart to refuse him.' It is indeed asking no trifle, that a man of your years should leave his family, and travel such a distance in the winter. Still you have, in your day, done greater things than this, and perhaps it deserves serious consideration whether you had not better attempt it. It may prove a step for which the Church of God shall have occasion to bless your memory in ages yet to come. If we may judge of such things by the experience of the past, it cannot admit of a doubt but that you would be able to do more for your college by your *own presence*, than by all the combined influences of friends at a distance. The Episcopal public are well informed of your uncommon sacrifices, and I am persuaded they feel a sympathy for you which is not felt to the same extent for any other man. I do believe you may safely calculate upon it as a rock that will pour forth its waters, if it be only smitten by the appropriate hand.

"With affectionate regards for yourself and family, I remain, as ever,

"Very faithfully and truly, yours,

"E. B. KELLOGG."

The Illinois river being suddenly closed with ice, he was obliged to go by land to St. Louis.

From Bishop Kemper he received the following formal approbation of his plan in visiting the south for aid:—

"*St. Louis, Mo., Nov. 29, 1839.*

"The plan of the venerable Bishop Chase is exceedingly interesting, and one of great importance to the future prosperity of our country, and the welfare of the Church of the living God in the Diocese of Illinois. I wish him every success in his noble and arduous undertaking.

(Signed,)

"JACKSON KEMPER,

"*Missionary Bishop of Missouri, Wisconsin, Iowa, &c.,  
and Acting Bishop of Indiana.*"

The passage was pleasant, with good company, till he arrived at Natches, after which he wrote home as follows:—

“*Natches, 9th Dec., 1839.*”

“MY DEAR WIFE:—

“I wrote you, on my arrival, a short letter, since which I have seen the Rev. Mr. Page, at whose house I am now most kindly entertained, and many others who seem glad to see me. I preached yesterday in the church which, by the extraordinary exertions of Mr. Page, has been lately erected in this place.

“I have seen Mrs. Nichols, who lives a few miles in the country. She was in church in the forenoon of yesterday, and I spoke with her most affectionately. She inquired much about you all. I agreed to pay her a visit this day; and this I did the more readily, because that in her neighborhood many more of my friends live, and I can pay them a visit also.

“On the day of my arrival, Mr. Page had the goodness to take me to see Jane Perry, that was my former pupil in New Orleans. Now she is a widow, Mrs. Williams, and has a large family, and lives in great comfort, about three miles from this city. She was glad to see me, and offered me the use of her carriage and servants in visiting my friends round about Natches. I expect her coach here immediately after breakfast. Mr. Page will accompany me to dine with a most respectable and wealthy gentleman, in the neighborhood of Mr. Nichols, Col. Huntington, whom you have heard me so often mention.

“Mrs. Page is a well educated woman, of good sense, and takes an interest in my affairs. How I shall succeed I know not. The times are awful. Everybody is suffering by the depreciation in the currency, and the great extent of their liabilities.

“If it were not that I rely on the goodness of my cause, and the strength of that Almighty arm which has hitherto and always helped me, I should despair. But when one finds himself at the *bottom*, there is no fear of his going *down* any further; and this being my condition, I can STRUGGLE with

impunity. I may as well die abroad as at home; and this consideration supports me in view of all dangers, and amidst the most discouraging circumstances.

"But my time will allow me to say no more at present than that I am

"Your faithful and affectionate husband,

"PHILANDER CHASE."

"*Cherry Grove, eight miles from Natches,*  
*Mr. Surget's Plantation, (Mrs. Nichols' residence,)* }  
 10th Dec., 1839.

"MY DEAR WIFE:—

"I shall begin this letter with my entrance into Mrs. Williams' coach, who had sent for me and the Rev. Mr. Page. Our ride was pleasant, and we found Mrs. W. (once Jane Perry) in good health and spirits. After staying and enjoying her kind welcomes an hour, we reëntered her coach, which, after a delightful ride of five miles, set us down at this place, where we received the warm welcome of our old and very dear friend, Mrs. Nichols. She inquired most particularly and affectionately all about you, and Mrs. Russell, and Sarah, and Henry, and Mary, and Philander; and then began her congratulations on the wonderful turn of affairs at Gambier in my favor. How amazing is the course of Divine Providence, to bring things about, without any struggle on my part, to the entire discomfiture of my enemies!

"After a long conversation with Mrs. N., in which the Rev. Mr. Page took a cordial part, Mr. Surget, our host, came in. He is the father of two lovely children, a daughter and a son, who continually remind him of his adored, departed wife, Mrs. Nichols' daughter, once Miss Lintot. Dinner was soon served, and we all enjoyed a feast both to our appetites and best moral affections. The portrait-painter, Mr. Bush, was present. The best of lodgings were provided, and we slept most sweetly.

"This morning Mr. Surget took me to the family burying-ground. It is an inclosure in the pleasant park. There we saw the tombs of his parents and brothers and sister. There also, just arrived from New York, we saw the rich marble entablature and monument of the once rich and beautiful lady



who visited Gambier hill, the mother of the sweet babes just mentioned. Never, perhaps, was there a husband who mourns more sincerely the loss of his wife. As he was coming to the house he spoke of her most affectionately.

"Soon after this walk we found the coach in readiness to take us on a visit to the other dear friends whom I wished to see. The first house at which we called was that of the brother of Helen Huntington, once Helen Dunbar. This gentleman, Dr. Dunbar, received us most graciously, and soon his family, and Dr. Jenkins, his son-in-law, were made acquainted with me. Both these gentlemen, at parting, told me they would think favorably of my plans, and contribute their mite to Jubilee college.

"From this most splendid house we went to Col. Huntington's. Helen, my once fair and young pupil, is *now* a grandmother; and yet she looks much better than I expected. They both received me most affectionately, and the day was spent very pleasantly. She is the mother of eight children, one of whom is now married and has a sweet babe. Her name is now Mandaville.

"At coming home Col. Huntington agreed to accompany me to-morrow to a number of others, who wish to see me, among the rich planters of this neighborhood.

"The Rev. Mr. Page will go to town in the morning, to take care of his spiritual flock.

"I promised, when I borrowed this sheet of Mrs. Nichols to write to you, to mention her name to you all, and to assure you that few on earth enjoy her affections more warmly than the dear ones with whom she associated when in Kenyon college. The Rev. Mr. Page will take this into town in the morning, and put it in the post-office. Love to all.

"Your affectionate husband,

"P. CHASE."

*"Three miles from Natches, Mississippi,  
Sunday Night, at Mrs. Williams',  
15th Dec., 1839."* }

"MY DEAR WIFE:—

"I wrote you last Friday morning, and dated my letter at Dr. Young's. This worthy gentleman sent me in his carriage

to Mrs. Nichols', who received me, as usual, most kindly. In the afternoon we paid a visit to Mrs. Wood, about four miles off. The day was so far spent, and the distance so great, that we could stay but a little time, but still we conversed much on several subjects of interest. Her daughter is married to Dr. Abercrombie, of her neighborhood, and she has a younger daughter at school now with Bishop Hopkins, in Burlington, Vermont. Yet she says that Bishop — has given up his school, for want of funds to go on with his buildings. Poor encouragement for me! On Saturday we paid a visit to Mrs. *Dennie*, Mrs. Nichols' only surviving daughter. The ride was over the hills and through the cotton-fields. The day was spent most agreeably. There I saw her son Philip, who had much to say about our trials at Gambier. His stay on the plantation is not designed to be permanent at present. Mrs. N. says she wishes him to acquire *business* habits of a more enlarged character than negro-overseeing will afford. In this I most heartily join with her; for nothing contracts the mind more than the management of slaves. Would that they were all in Liberia. Yet, when I see the kindness with which my friends use their domestics, I cannot but confess that they seem vastly more happy than the domestics at the north. For instance, the servants of Mrs. Williams, to whose hospitable dwelling I came this night, seem as glad to see me as their mistress. The truth is, they have heard all about me for many years past, and have imbibed a respectful tenderness for me, as if I were *their* friend, because they know I educated their mistress.

"This morning, the first day of the sixty-fifth year of my life, I preached in St. Mary's Church, built on the plantation of Dr. Mercer. The congregation was full and most attentive. After service I dined with Dr. Mercer, in company with many friends, viz., Mr. Elliott and lady, Mr. Conner and lady, Dr. Wood and lady, Col. Huntington, Miss Young, &c. &c.

"As soon as dinner was over, I set off in Maj. Surget's carriage for this place. The road was good, but the distance, seven miles, made me cold and comfortless. We did not arrive until after dark. Mrs. Williams had gone to see a sick lady; her son and daughter, however, received me most affection-

ately. When she did come I was made most welcome. The evening was spent in giving one of my long lectures. God grant it may do some good. So I have brought my narrative to the present moment, when I am sitting by a good fire, with good candles, yet very tired, so that I must bid you a good night."

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"*Monday Night, 16th Dec., at Mrs. Williams'.*

"The carriage and servants of mine hostess, good Mrs. Williams, being most politely tendered to me, I set off for town this morning just after breakfast.

"Mr. and Mrs. Page were most glad to see me return from paying so long a visit to the 'Lords of Second Creek,' as the planters in the neighborhood of Mrs. Nichols are called. Two clergymen were present, besides the Rev. Mr. Page, viz., the Rev. Mr. —, of Texas, and the Rev. Mr. —.

"The former has just been on a tour of begging for a church in Texas, and brings sad tidings of the failing condition of the business community in the Atlantic cities. He says it will be *hopeless* for me to apply for aid there at this time. I told him, in reply, that I had a *back door* to the hearts of men, of which he was not acquainted; and he need not be surprised to find I could be successful where others failed, for I trusted in God, who had the hearts of all men in his hand, and could open them whenever he pleased.

"The Rev. Mr. Page accompanied me in my proposed visits: but before we set off, Col. Huntington came to town and called in. It was agreed he should get a *book of subscriptions* neatly bound and lined off, for my friends to begin to write their names. While he should be doing this, the Rev. Mr. Page and myself proceeded; and truly delightful was our ride.

"We called on Mrs. Birmingham, the sister of Mr. Surget, living in a palace; also on Mrs. Elliott, where we promised to dine to-morrow; and on Mr. Cholard, who vies in splendor with the lords of Europe. His garden and pleasure-grounds indeed are not exceeded by those of the richest lords of England. He was not at home when we first called, but as we

were quitting his house, he came and made us return and walk with him in his charming grounds.

"We came home, and after dinner went to see Judge Quitman. You used to know him when he lived in Delaware. Few persons have improved more than this gentleman. The highest offices of the state have been filled by him, and he is now discharging the duties of an important public trust. We stayed to tea and in the evening quite late, so that when the servants of Mrs. Williams set me at her door she and all the family had gone to bed. Yet I found a good fire, and pen and ink, which invited me to finish this letter, though with trifles.

"I forgot to tell you that Mr. Huntington got the blank book done to his mind, and left it at Mr. Page's. Who knows but we may make a beginning to-morrow? Dr. Mercer, with whom I hope to dine to-morrow at Mr. Elliott's, is the man pitched on to put his hand first to paper as a subscriber to Jubilee college. May the good God open his heart, for Jesus Christ's sake. Amen.

"So prays your loving husband,

"PHILANDER CHASE."

"*Natches, Dec. 18, 1839.*

"MY DEAR WIFE:—

"Mrs. Williams came into town with me yesterday, to see a sick friend, and gave me again the use of her coach and servants to ride round and visit the rich country-seats of the nabobs of this city. The Rev. Mr. Page accompanied me. Before we set off, I gave my two trunks in charge to the Rev. Mr. Ives, who was just stepping on board the steamboat for New Orleans.

"I cannot recollect the names of *all* the persons on whom we called; but I never shall forget the hearty reception we met with. We dined, according to appointment, at the house of Mr. Elliott, and saw there several persons whom I met at Dr. Mercer's last Sunday. Nothing can exceed their kind civilities to me. Young Miss Mercer presented me with a *gold sovereign*; which, coming from a child of immense fortune, is an omen of good things to come to our college. Mr. Elliott took the subscription book, left as yet blank for certain

names to be placed first on the list. Some sums have already come in, which will be placed on the book to-day. The times are beyond description unfavorable to the object I have in view; but if God helps us *now*, we should be the more grateful,—for every dollar now of good money collected for benevolent purposes is like a miracle of grace. All business is stopped; all the wealth of the land is locked up. Yet He who rends the rocks can open the hearts of men, though they be as adamant. The kindness and zeal of the Rev. Mr. Page in my favor in this town are of immense service to me. Dr. Merrill, the president of the bank, or rather of one of the many banks of this city, and with whom I dined the first Sunday after my arrival in this place, takes a great interest in my affairs. We called on him late last night. It may be so arranged that his name will appear the first on the list of subscribers. He also will send around the runners of the bank to make collections this day. What wonders are there in my favor!

“I will tell you more as events transpire. In the mean while, be assured that my heart is among the dear ones in the Robin’s Nest.

Ever yours,

“P. CHASE.”

“*Natches, Thursday, 19th Dec., 1839.*

“MY DEAR WIFE:—

“This is the last letter which I shall write you from this place. I am to dine here at Mr. Page’s, where I am writing this, and where I stayed last night and the night before. At two o’clock Mr. Elliott’s carriage will call for me, to take me to Second creek, (the neighborhood of Mrs. Nichols,) to be in readiness to set off for Woodville on Friday.

“As to the doings of yesterday, they are as follows:—Went to the post-office to take a letter to you bearing forty dollars of Indiana U. S. money. The post-master, a Mr. Wren, was glad to see and converse with me; says he will take great pains and forward anything of the sort in future, from Dr. Merrill, who is my banker in this place. Called on Mrs. Pilmore, the widow of the first clergyman of this place. She treated me with great civility, and invited Mr. Page and

myself to tea ; inquired much of Jubilee college ; (good omen, for she is quite rich.)

"Went to see Mr. McMurren, an intelligent lawyer of good means. Wife not at home, but he seemed inclined to inquire into the merits of my cause ; gave him a 'corner stone.'

"Paid a visit to a sick lady, friend to Mrs. Jane Williams ; her name is Mrs. Judge Montgomery.

"But where, you'll say, is my subscription book ? Up at Mr. Elliott's, two miles from town—'t was left there to get the heading signature of the very rich *Dr. Mercer*, and hereby hangs a tale.

"You will recollect from former letters, that this gentleman is considered first on the list for everything that is good. He had built a church most elegantly expensive himself. He had contributed most liberally to this and to that, and was looked up to for the promotion of every good work. *Well.* But somehow or other, though I dined with him at his splendid table last Sunday, he seemed to avoid talking much with me. You know I came from his house seven miles after dinner, to Mrs. Williams'. Still the friends of Jubilee relied on him to head the subscription, for nothing would go on well in that way if his name was not *at top*. The book was left at Mr. Elliott's, his very intimate friend. But the news came to us that he had said to Mr. E. that 'he had laid it down as a principle not to give to any institution *out of the state*, where everything was languishing.' Our heads all dropped on our chins at this news, and we went about the streets looking sad at each other. 'What are you thinking of?' said I to Mr. Page, as we were passing silently along. 'I was just praying most fervently that God would open the heart of this man, and change his mind on this subject, and make him give to your object, even if it were but a little, for example's sake.' The time whiled away, and sure enough—the Elliotts brought down the book with *Dr. Mercer's* name attached to the book, paying down one hundred dollars, and promising to pay for three successive years more one hundred dollars each, making in all four hundred dollars!! What joy this gave my anxious mind, I need not say. *The book* is to circulate briskly to-day, even before I set off, (at two o'clock,) and then I am to take

it and give it to Col. Huntington a few hours, and leaving a small book in each place, proceed on.

"More when I am at leisure.

"Your faithful husband,

"P. CHASE."

"Woodville, Miss., Saturday, 21st Dec., 1839.

"MY DEAR WIFE:—

"According to appointment, Mr. Elliott's coach and servant took me to Dr. Young's, eight miles from Natches. On the evening of Thursday last, Dr. Young's carriage took me to pay my last respects to Mrs. Nichols'. At parting, she put down her own and her daughter's names for two hundred dollars on the subscription for Jubilee college, one half to be paid *now*, and the other next year. *The book* I left to be shown her son-in-law, Maj. Surget. He sent it to me next morning containing his *own* subscription for two hundred dollars, to be paid in one, two, three, and four years. In the morning of Friday, Maj. Surget's coach appeared, and took me to Col. Huntington's. To him and his lady (once my pupil) I bade adieu, and joined Mr. Young's carriage, awaiting me at the gate, a mile off, to take me, in company with himself, to this place, thirty miles.

"The weather was threatening, and soon began to rain, which made it necessary to stop at Dr. Woods', within eleven miles of this place.

"The owners, Mr. and Mrs. Woods, were from home, but we had every comfort, and this morning came here, and have been received with much kindness.

"Ever your affectionate husband,

"P. C."

"At Mrs. Sample's, twelve miles west of Woodville, Miss., }  
Sunday Evening, 22d of Dec., 1839. }

"MY DEAR WIFE:—

\* \* \* \* \*

"You observe I have confined myself, in my letters to you, entirely to *facts*. This has been with a view to keep my soul from *sinking* at the thoughts of being so long absent

from home. I dare not throw open the flood-gates of reflection on the domestic comforts I have left, and of anticipation of the long and dreadful journey before me ere I see your face again. No; let me stand begirt with iron bands, rather than have my heart burst with agony in being separated from you and the dear children so long. I will cheer up, and live in the hope that I am in the way of duty.

"*Monday morning.* I awake in good health and spirits. The servants are all busy in their several ways. Building is going on, though the number of houses on the plantation is already numerous. And why, say I, cannot means be collected among Christians to build and endow an institution, whose end shall be the salvation of the souls of men, on a scale of extensive usefulness equal to these planters, who view it only for their worldly aggrandizement? Is the arm of the Lord shortened, that it cannot save? Is not the silver and the gold the Lord's; and cannot *He* turn the hearts of men whithersoever he will? Yea, and amen. So be it, O God! I will therefore trust in *thee*, and thee alone, for help in the great work before me. Nothing shall discourage me; and nought but death shall stop me in the pursuit of thy glory. Look down, then, from thy throne of infinite power, and for Jesus' sake open the door of mercy on me. Point out the way in which I shall go; devise, and suggest, and control all the means which must be used to accomplish that which I trust *thou* hast put into my heart to accomplish,—the founding and endowing of *Jubilee college*, and selecting and engaging the professors and teachers thereof. And when all this is done, pardon, pardon, O Lord, thy servant the sins and infirmities which thine eye of infinite purity discerneth in all I think, do, and say, through Jesus Christ, whose blood alone cleanseth from all iniquity. Amen. P. C."

"*Arrandale, in Louisiana, at the house of* }  
*Francis Evans, 23d of Dec., 1839.* }

"MY DEAR WIFE:—

"As I passed by the village of Pinkneyville, I put a letter into the post-office, directed to the Robin's Nest postmaster. It brought my history down to the time of my being called to



breakfast, while under the hospitable roof of Mrs. Sample, the mother of the former wife of Dr. Young. This good lady ordered her coach, which took me five miles to this place.

"Never was I received with more cordiality than when I entered the house of Francis Evans, my former most affectionate pupil. I did not give my name, but walked directly into the parlor, and sent word to Mr. E., (in another room,) that a gentleman was in waiting to see him. Some moments elapsed before he made his appearance; and when he did come, his eye searched me from head to foot—at length he sprang into my arms, and embraced me as the tenderest sons are wont to do when they see a *father* from whom they have been separated for years.

"I find he is the father of four sons and three daughters—having lost several of both sexes. His youngest is a daughter, about a month old.

"He has a school-teacher in his house, to whom he pays five hundred dollars annually, and his board. The young man was educated at Jacksonville college.

"Mr. Evans and myself have had a long conversation on the subject of baptizing his three youngest children. Perhaps it may take place, if his mother can come over from her plantation, (three or four miles off,) in the morning.

"*Christmas Eve, 1839. Seven miles from St. Francisville, at the house of Mr. Skillman.* I go back to the time I closed the last sentence on the opposite page. I went to bed at Mr. Evans', and slept sweetly. In the morning all was pleasantness. His mother was sent for, and much was said about baptizing his three youngest children.

"The grandmother did not come, and I proceeded to the administration of this sacrament. Never were people more attentive. Just as I was recording the names of the young Christians, the grandmother came, and requested me to put hers among the names of sponsors. She is a very religious person, and seemed delighted at my paying her son a visit and christening his children.

"When all was done, they subscribed one hundred and fifty dollars for the college, and fifty dollars for the benefit of my family.

"This latter Mr. Evans *insisted* on, and gave me a written request to that effect.

"The carriage and servant 'Somerset' were in waiting, and I was off about noon for this place, fourteen miles. We arrived just about dark.

"My old pupil, Mrs. *Skillman*, once Ann Sterling, now the mother of eight fine daughters and one son, was rejoiced to see me. Nothing can exceed the kindness they show me.

"May God bless you and the dear children for Christ's sake. Amen.

"PHILANDER CHASE."

"*St. Francisville Landing,* }  
*Monday, 30th Dec., 1839.* }

"MY DEAR WIFE: —

"Mr. Lewis, the clergyman, called while I was at Mrs. Mathews', and rode with me to see several planters and other friends. The first call we made was at a splendid plantation, owned by the sister of Ann Barrow, (that was.) She had heard much of the teacher of her sister, and seemed rejoiced to see him. We could not stay long, but hastened on to Dr. Smith's. Mrs. S. has two daughters, lovely women, one married to the nephew of Ann Skillman, being son to Lewis Sterling. All the females are attached to the Church; the gentlemen, otherwise. Here I saw the eldest daughter of Mrs. Ann Skillman—a very interesting young lady, resembling her mother at that age, and recalling the days that are now past.

"From Dr. Smith's we rode about four miles, to see Mrs. Bowman, the widow of the late clergyman of our Church of that name. She lives on a rich plantation, and has a great income from the raising of cotton. Here we dined, and were exceedingly well treated. In riding home to Mrs. Mathews', we called on Mrs. Weims; her husband, Mr. W., was from home, attending the courts.

"*Sunday morning.* Attended Church, and preached, and read the whole service. Said something of my errand to the south; sang a hymn, 169, and closed. Many spoke with me. Mrs. Bowman gave me, inclosed in a letter, one hundred dol-

lars. Went to Mr. Weims'; passed the evening in religious conversation. The Rev. Mr. Litton, of Tennessee, was there. Mr. Kean, of the same state, was there also, and two Presbyterian ladies. This morning the Rev. Mr. Litton and myself rode down to this place, the landing, to wait for a boat. We came in Mr. Weims' carriage. He also came along and spoke a good word to the landlord to befriend us in getting a boat. This, you see, closes my history to this time. Were I to indulge in anything like reflections on what has passed in my late visits to this part of Louisiana, the following would be my sentiments and feelings.

"The planters are all hospitable; but few of them are religious. Those that are so, are sensible of their duties to support the Church of God, and to contribute to the funds of religious and moral institutions, as they should be; but perhaps even these do not give in any due proportion to their wealth. '*The widow's mite*' has become a by-word among them, applied to each and all of their gifts; but instead of being what the widow's mite really was, it is often not one twenty thousandth part of their *annual* income. *Whatever it is*, the Lord's treasury receives it, and God's ministers bless *him* and the giver.

"Considering the goodness of my cause, I get on but poorly; but considering the hardness of the soil, and the many weeds that grow thereon, the harvest is more plenteous than I had reason to expect. I am not sorry that I have taken this overland route, through Mississippi and Louisiana states. I have seen my old friends, and made a BEGINNING to the great work before me. And, although this first essay has cost me more time than I had to spare, yet, for the little I have gotten, I thank God and take courage.

"How long I shall be obliged to stay here in this lowly situated, busy, and crowded place, I know not. God grant it may not be till night, for to get on board of the steam-boat in the dark is dreadful for an old man like myself. I am not yet able to say which way I shall take in going from New Orleans to Savannah and Charleston. Some say go across, others say go round by the way of the Gulf Stream in the packet. I shall know more when I arrive in the city. All think I shall

reap a considerable harvest in New Orleans for Jubilee. This will be not as I will, but as God willeth. Amen.

"Your loving husband,

"PHILANDER CHASE.

"P. S. I have just heard that Dr. Wheaton, of New Orleans, is wishing to go to Cuba. When he saw, by my trunks being sent to him, that I was expected to be in that city, he resolved to seize on the opportunity to leave his parish in my charge and accomplish his visit.

"This is good news to me. It will afford me an opportunity to bring my cause fairly before the rich members of that church and parish, and thus open the door to a liberal donation.

"I need not tell you how much I think of home, which increases in worth as I recede from it. The dear objects to whom you are allowed the pleasure of speaking are in my heart every moment. They visit my pillow; they live in my dreams. Their loved names are an *integral* part of my prayers.

"I hope for letters when I get in New Orleans. I will leave this open till the steam-boat is in sight.

"*Tuesday morning, December 31st, 1839.* I am at St. Francisville Landing yet. The storm, which was last night quite tempestuous, is past, and the sun is rising in beautiful splendor. No boat, however, is in sight. If none comes to-day, we have a packet direct from this to New Orleans to-morrow, so that I ought not to complain. The air is mild, — no semblance of frost, — it looks like our warm mornings in the middle of April.

"How is it with you? Perhaps the bleak hills are all frozen, and the cattle are shivering in the north wind. Yet I would not exchange a northern for a southern climate.

"If you should ask how is my general health, I can tell you, with a grateful heart, I am full as well, if not better than when at home. A boat is coming.

"P. C."

## CHAPTER XXX.

1840 — HISTORY CONTINUED, IN LETTERS FROM NEW ORLEANS.

*"Bayou Sarah, January 1st, 1840.**"MY DEAR WIFE:—*

"Most heartily do I wish you and all the dear ones at the Robin's Nest and on Jubilee hill a *happy new year*. May it be spent more to God's glory, both by myself and them, than the past! Tell the children of this my most fervent prayer for their happiness; for well am I assured that in doing the will and promoting the glory of God is our happiness only to be found; so that if I had my life to live over again, my true interest would be to *identify* these two things—the will of God should be my happiness, and my happiness the will of God."

*"New Orleans, Monday, January 6th, 1840.**"MY DEAR WIFE:—*

"The Rev. Mr. M., from St. Louis, has suddenly, and to me very unexpectedly, appeared. His object is to solicit subscriptions of the good people of New Orleans for Kemper college, in Missouri! As Bishop K. was fully apprized of my coming hither, and gave me in a written note his blessing on the means I am using in my present journey to build up Jubilee college; and especially as he said not a word of his intention of sending an agent to appear on the ground at the same time with myself, I must confess Mr. M.'s presence surprised me not a little. How like all my former trials to benefit God's Church is the present! \* \* \*

"The Rev. Mr. L. was with me on Saturday, and spoke freely on this unexpected interference. He advised me, however, to go on, and take no notice of the gentleman's project of setting on foot a subscription. 'You have,' said he, 'vastly the advantage of all others; you are known here; you founded the Church here. Many who are now heads of families, I understand, love you as their former *teacher*, as well as pastor. They are glad to see you here once more, now in your old age, among them. Your labors in the wide interim between this

and the time you left here, are no small recommendation to your cause. When they know your history in all its interesting particulars, their hearts will grow warmer and warmer in your favor, so that it will be difficult for any one to stop the full flow of benevolence and good deeds which God has in store for you here in New Orleans.' According to the tenor of this advice, I sat up late on Saturday night to prepare a few words to say at the end of the sermon which I was to preach on Sunday. This sermon I preached, and these few words I read, from the pulpit of Christ Church, to a full congregation; and, through God's mercy, I have reason to believe the whole was well received. In the afternoon I preached in another small Episcopal church in the upper part of the upper municipality. I drank tea with Sheldon Clark and his mother, who live very comfortably in that neighborhood. Mr. Clark had promised a conveyance, which took me to church and which brought me here again. *Mem.*, I am at the parsonage, next door to Christ Church. Dr. Wheaton still absent at the Havannah. Thus far, and no more, at present.

"Yours,

"P. CHASE."

*"New Orleans, January 13th, 1840. }  
Monday Night, eleven o'clock. }*

"I dined at Mr. Hopkins', with him, his young French wife, and a number of his sons by a former wife, all grown up. There were present his brother-in-law and a gentleman and his wife, whose names I do not recollect. All were in good spirits, and most kind to me. He is a man of great fortune, and says he will not be backward in the matter of Jubilee college when it comes up.

"Coming home, I passed once more by my old house in Dauphine street. I cannot describe to you my feelings when looking on that gallery and those doors, where once my footsteps and of those dear to me were so frequently heard. Is it possible that those scenes which are so deeply painted on my memory took place more than thirty years ago? Methinks I hear the voice of those who are now in paradise again sounding in my ears. Was it so? Can I believe it? Thank God, *the voice was peace!* It seemed to upbraid my neglects and

short-comings in the duties of prayer and praise and earnest preaching to others. Yet there was no harshness in it. All seemed to be meant to entice me onward,—onward in the path of duty. And onward and onward will I go, in the strength of the Lord. I will go forward till God shall call me also to the bosom of his love.

"I came home and prepared to go to the great house, of which I will speak more in the morning.

"When I see how other ladies live, and compare their claims with yours, I am penetrated with feelings of amazement and gratitude that God gives you grace not to complain at being the wife of so poor a husband as myself! Your serenity and cheerfulness and long-suffering under all your deprivations, are surely the best proofs of your Christian faith. As to myself, I can say that the keenest pang I feel is the thought that I have not provided better for my household. My wife has suffered, and the education of my children has been shamefully neglected! May God pardon me, and cause a brighter day to dawn on us all. Amen.

"P. CHASE."

*"New Orleans, January 21st, {*  
*Half-past four, P. M. }*

"I have just returned from dining at Mr. John Nicholson's. He, you will recollect, is one of the committee, and no doubt very sincerely entered into the work of making collections. After having given a book into several ladies' hands, and they having made several efforts, he has just told me he was sorry to say they had not been successful in a *single instance*. This looks somewhat discouraging. Yet I have faith to say, 'Thy will be done, O God!' Not a murmur shall escape my lips.

"*22d,—daylight.* I went last evening, by appointment, to see Mr. Welman and family. Judge Nichols, who sets off to-day for his home, (Donaldsonville,) and his daughter and one of his sons were there. We talked much about Christian duties and privileges, and about my affairs. There was a most decided opinion that if the people in this place feel themselves unable to be *generous*, the vestry, who are now rich in

the property which they possess by a charter which *I* obtained for them, ought to be *just* with me, and pay my account, (fifteen hundred dollars,) which they have owed me so long. If not the *amount*, at least the principal.

"*After breakfast.* I am reading at my leisure moments the Geology of Professor Buckland, as printed in the 'Bridgewater Treatises on the power, wisdom, and goodness of God as manifested in Creation.'

"The word '*beginning*,' in the first of Genesis, he saith, 'expresses an undefined period, during which a long series of operations and revolutions may have been going on,' before man was made. This agrees with Dr. Chalmers, who asks, 'Does Moses ever say that when God created the heaven and the earth he did more at the time alluded to than transform them out of previously existing materials? Or does he ever say that there was not an interval of many ages between the first act of creation described in the first book of Genesis, and said to have been performed at the *beginning*, and those more detailed operations, the account of which commences at the second verse?'

"But I have not time now to go on with this, on paper, nor to give my opinion. When I see you we will talk over these things together.

"At twelve I called on Mrs. Vance. I then went into Dr. Stephen McNeil's. He received me kindly. Saw there Mrs. Kennedy, Mrs. McNeil's mother, an elect lady among the Romanists. Came home.

"At one, Mr. Chaloner called. No mail beyond Charleston. At two, P. M., Mr. Welman called and delivered me the result of his efforts in exchanging Natches money for that of New Orleans. There is a discount of nearly thirty per cent.! I begged him to give me the whole matter spread out on paper, for a *voucher*. This I am happy to say he did.

"Yours faithfully,

"P. CHASE."

"*New Orleans, Friday, Jan. 17th, 1840.*

"I rose early, as usual. Intending to breakfast at Mr. Hopkins', I dropped a note in his servant's hands to that  
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effect as I passed. I went to visit the *burying-ground* — that place where, more than thirty years ago, I committed so many, 'earth to earth, dust to dust.' The masons were engaged in taking down some brick-work tombs in one part of the ground, and in building brick-work inclosures in another. I asked what it meant. The reply was, that the city council having ordered a street to be laid out through the grave-yard, the Protestant Episcopal Church corporation, to whom the whole belonged, had sold about three quarters of the land, and were now engaged in removing the bones to the part unsold from the graves and tombs of the part disposed of. The whole presented the most melancholy view of the end of poor mortal man! Here were the remains of many whom I once loved, and with whom I had passed some of the most pleasant moments of my life. Methought I saw them as they once were — alive and gay; their smiles played round their lips, and intelligence beamed forth from their eyes. Their witty sayings I called to mind, and scarcely could I refrain from believing that I heard them speak. Yet how soon did I connect the past with the present. I hastened from the painful scene, and went musing across to the *canal*. It is a *noble work*, now being completed. It was first built with frail embankments. They are now rebuilding them with stone. The vessels come from the lake Ponchartrain right up into the heart of the city.

"I breakfasted with Mr. Hopkins and lady, after which I came home, and went to the broker's to get the Illinois banks' notes which he promised me; but found none but small sums could be obtained. So you must wait a few days longer for a couple of hundred dollars which I intend to forward you by mail. I think I shall do it as I did twenty dollars the other day, by way of Baltimore.

"By-the-bye, I saw in the broker's office the newspaper ('The Bee') in which Mr. Chaloner said the notice of my affairs was to be printed this day; but nothing of the kind in it. I believe the reason is, there was no money offered for putting it in! So it goes. The committee, I trust, will arrange this.

"*One o'clock, P. M.* I have been with several of the brokers. I have at last obtained a bill of one hundred dollars, Shawnee-town Bank, in Illinois. I got it one per cent. below par. As the sending of the money to you, as the treasurer of Jubilee college, on your request, to pay off the hands at work on the chapel, must be at the risk of the institution, and not mine own, you will be kind enough to charge me with the *one dollar* gain, the exchange.

"Mr. Chaloner has called, and will see about the insertion of the notice of Jubilee college, in to-morrow's paper, if the committee will give their names.

"May God bless you all. *Amen.*

"PHILANDER CHASE."

"*New Orleans, 23d of Jan., 1840.*

"MY DEAR WIFE :—

"It is now half-past one o'clock, P. M. We have just returned from visiting Sully's picture of the 'British Queen, Victoria.' It is exhibited in a large upper room in Charter street. Her Majesty is represented just as she is ascending the throne, with her left hand almost out of sight, placed on the arm of the chair, and her right hand holding a glove, as if just drawn from her arm, which hangs naturally from the body. She is going from you, yet looking round upon you, so that her face, and neck, and shoulders, are at once seen, according to the fashion of the day. A rich crimson velvet robe hangs from her shoulders, and lies in folds on the floor, as if in the act of being drawn by the ascending person of the queen, whose pretty feet (the one on one step, and the other on a higher) are tripping up to that place to obtain which so many crimes have been committed, and so much blood has been shed,—the *throne of Britain.*

"You will easily imagine the exquisite art of the painter, when I tell you what happened just after I was seated to enjoy quietly a view of this inimitable painting. A lady, leading in two little daughters of Mr. Lanfear, to see the painting, appeared, and went round to have a view of it. As the one stood gazing at what was before her, she spoke out, in the simplicity of her heart, 'Why don't that lady sit down?'

The truth is, the queen seemed so much alive to the young miss, that the apparent motion of her frame seemed to require that she should proceed to be seated, and not keep the spectators in the constant expectation of such an event.

"There were other pictures in the gallery ;—one, of the expulsion of our first parents from the garden by the invisible God, is most exquisite. The distress and agony in their countenances are what I had never seen before.

"Your faithful and affectionate husband,

"PHILANDER CHASE."

*"New Orleans, Jan. 28th, 1840, noon, twelve o'clock.*

"MY DEAR WIFE :—

"I put a letter, dated this morning, into the post-office, but I have reason to believe it will be long before you get it, and the very many letters I have been writing you ever since I came to this city. I have concluded to write you a letter, and put the same on board of a steam-boat for St. Louis, to the care of H. N. Davis & Co., of that place, to be by him forwarded to you. This, perhaps, will not reach you any sooner than the letters which I have written to you by mail.

"The summary of my history in this place is, that I came here and was well received. After remaining two or three weeks, a committee was selected from the best of persons, and their consent obtained to have their names come before the public as my supporters and solicitors for funds in behalf of Jubilee college. This committee acted so far as their *words* would go ; but not *one* of them subscribed a dollar for himself. In consequence of this, and the presentation of claims in behalf of Kemper college, by the Rev. Mr. M., at the same time with mine, the whole fell together to the ground. Except fifty dollars given by the daughter of my old friend, Joseph McNeil, Miss Elenor, and one or two very small sums, I have not received a dollar in New Orleans, nor do I expect so to do, as donation for Jubilee. Something the vestry of Christ's Church owe me on the old score of salary when I was here thirty years ago. They appointed a committee to wait on me soon after my arrival. One of that committee, Mr. Whitehead, showed me their written report. It was quite satisfac-

tory. It gave an history of the debt, and acknowledged its justice. A meeting of the vestry was attempted to be called last night, and failed. To-night I hope they will meet and decide. I do not wish to repeat what you will see when you read my letters. It is painful to recapitulate my catalogue of disappointments, nor do I think you wish it. All my present anxiety is concentrated on the perplexing question how I am to get to Charleston or Savannah,—by land or by water. The former, I hear, is bad at best, and so any road will be very tedious to a person at my age of life. The latter way of going affords nothing better than *schooners*. I have been to see one up for Charleston. The cabin is five and a half feet high. Of course I shall have always to *sit* in it. It is small, and the berths are confined. Yet even this is more agreeable to my present feelings than going in a *steam-boat*, if any such conveyance were offered; for I have just heard of the fate of the *Lexington*. In any event, I pray for an increase of faith and trust in the Divine protection.

"*Ten, P. M.* The vestry of Christ's Church have met and done something, but what it is I know not. They politely sent up to my chamber, inviting me to come down and bid them good-night. I did so. There were present, Richard Relf, Harod, Hopkins, Cenas, Whitehead, Payne, L. C. Duncan, and the rector. They said that they had commissioned Mr. Harod to communicate with me on the subject of my demand, and he will wait on me in the morning at nine o'clock.

"*30th Jan., 1840—Nine o'clock, A. M.* Mr. Harod has called, and says 'he is authorized to pay me five hundred dollars down, and the remainder in drafts at sixty days sight!!!' I am to call on him in an hour from this and close the business.

"*One o'clock, P. M.* I called on Mr. Harod, and he did as he had promised. I then went on the Levee and purchased four hogsheads of sugar, and then went to the various and respective merchants and bought coffee, salt, tea, crockery, and molasses, which, with the cartage and insurance, will amount to one thousand dollars. This sum will be cancelled by the paper from Mr. Harod, at sixty days. By this means

I shall leave no debts unpaid in New Orleans, and send up the river to you a handsome assortment of groceries. They will be put on board of the first boat which clears from this to the port of Peoria. They will be destined for that place, and not allowed to reship at St. Louis. This will save the insurance, and also greater expense. By saving the insurance I mean not forfeiting it; which will be the case if they land the goods there and by reshipment or anything else any damage should befall them.

"They will reach you in March or the beginning of April. They will be consigned to the forwarding merchant at Peoria, A. G. Curtenius, who will say it is the handsomest lot of goods he has ever stored. All of these goods will be hauled as soon as may be to *Jubilee hill*. I wish you would ask Mr. S. Chase to make the roof of the board kiln-house as tight as possible, that the goods may be stored there. If there be need of any of the goods before I return, either for family use or for cash sale, or in payment for work done for the college, let me be credited on the books five per cent. LOWER than Peoria prices. Mr. Chase and Henry will see to everything. A bill of lading will be made out, and accompany the goods. The invoices I shall keep till I see you in person, if God ever permits that great pleasure.

"This business has served to assuage the anguish of my disappointment in the matter of my subscription. It has kept me busy, and thus my mind is relieved.

"I have engaged my berth on board of the *schooner Delight*, for Charleston, S. C. She sails to-morrow or next day. My dear friend, Sheldon Clark, to all his other goodness, has added a gift of fifty dollars. This pays my fare to Charleston, and leaves me ten dollars for other comforts! I shall send this letter to St. Louis, to the care of Mr. H. N. Davis, who will put it into the post-office there, or send it by a steam-boat to Peoria. And now, my dear wife and children, farewell. May the good God protect me and bless you for Christ's sake. Amen.

"Your faithful and loving husband,

"P. CHASE."

"*New Orleans, Feb. 1, 1840.*

"MY DEAR WIFE:—

"Yesterday Sheldon Clark called to invite me to stay at his house. It rained, yet I went, and on my way I called to bid farewell to Mrs. Grant. The evening was spent in religious conversation with Sheldon and his family. Indeed, he is a good man. God hath blessed the seed which was sown in his heart while a lad in my house. This morning he came with me to town; he has gone to see the captain, to put off his sailing till to-morrow. If he prevail, I shall attend church, and consecrate the elements for the holy communion.

"The day is fine, and the wind exceedingly *fresh and fair*. The sacrifice on the part of the captain will be considerable, yet I trust God will 'incline his heart to keep his laws.'

"*Sunday night, 2d of Feb.* I attended morning service and consecrated the elements of the Lord's Supper. Dr. W—— preached. Afternoon, I preached and read prayers. At dark Mr. Clark came and said the captain wishes me to come on board at eight o'clock to-morrow, and that he will come from home and get my luggage on board. And now, my dear wife, as this is the last letter I shall write you till God pleases to land me in Charleston, you may well suppose that my heart *is full*. As I sit still in my chamber, with my overcoat and double cap on to keep me from taking cold, and no one to talk to but my own mind and your dear image, which I fancy before me as I write, and write I know not what, I can hardly keep my eyes from overflowing with tears, and my heart from breaking with tender solicitude for you all at the Robin's Nest. I know you all love me, for I feel that I love you beyond the power of words to tell.

"Before you get this letter my lot will be for life or for death, either to have landed safe in the harbor of that city where lie the earthly remains of my dear first Philander, or to have been lost in the great deep. It behooves you, then, to be silent, and wait in *submission* the will of God. Whatever that be, remember it is *right*; don't therefore murmur, don't complain, but say 'Thy will be done.' To meet this '*will*,' I have put my affairs in the best possible order. \* \* \*

"Once more, my dear wife, I bid you farewell. My faith

is strong in the Lord. He will protect and bless me through the merits and intercession of Jesus Christ—he will forgive my sins, and bless and protect your loving and faithful

“PHILANDER CHASE.”

“*At the mouth of the Mississippi,* }  
7th Feb., 1840. }

“MY DEAR WIFE:—

“You will be much surprised to learn by the date of my letter that I have got on no further in my way to Charleston. On Monday we came no further than a few miles from New Orleans. The next day, Tuesday, we descended the river, till within about forty miles of the Balize. Wednesday we floated down to the place where we now are; and have been detained by contrary winds and very bad weather. Last night it came on to rain, and continued so to do all the time till this day at ten o'clock. Never did I hear louder thunder nor witness more copious showers. The darkness was such as we read of in Egypt. The blasts of wind from the north were *exceedingly powerful*, so that there was great fear the schooner would drag her anchors, (for there were two of them,) and that we should be cast on the shore. To-day, at noon, the clouds broke away, but the wind came back to its old point, *due east*; and thus are we detained till it shall change. I have reason to be thankful that we were not out at sea last night, for the wind was *exceedingly mighty*.

“The deck of our cabin was such as to let in the rain on my clothes, and I feel wet and cold. Many pailfuls of water were carried this morning by the sailors from the cabin floor, being dipped up with basins from the ponds of leakage water! Yet our courage continues good. The vessel appears sound in her hull, and is well rigged with cordage and sails. My fellow-passengers are civil, and I hope prospects will soon brighten.

“*Saturday, 8th.* Although the weather is quite foggy, yet the breeze is more favorable. It is now noon, and the captain is expected soon to hoist sail and be off into the great deep. I pray for resignation to the Divine will, and hope I experience it. My thoughts are much on God—on my own unworthi-

ness in his sight, and on the infinite mercies of our Saviour. When I turn them on *you* and the dear ones at home, my eyes fill with tears, and the fervency of my prayers in your behalf increases. If you hear from me no more, remember my last word and thought will be moulded in the form of devout prayer for the blessings of Divine grace on you, on Dudley, Henry, Mary, Philander, on Lucia, Samuel, Sarah and their dear children, and on the Radleys. On all these, and on my dear grandchildren, and brothers and sisters, and all friends, and on my beloved diocese. Unto all these, O Lord, be gracious, and my foes forgive, for Jesus' sake, amen.

"P. C."

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## CHAPTER XXXI.

HISTORY CONTINUED, IN LETTERS FROM CHARLESTON, S. C., SAVANNAH,  
AUGUSTA, AND ELSEWHERE.

*"Charleston, S. C., 19th Feb., 1840.*

"MY DEAR WIFE:—

"It is late at night, and I have just time to tell you of my *safe arrival* and most cordial reception in this hospitable city.

"The Rev. Dr. Gadsden, now Bishop elect of this diocese, gives me everything his house can afford to make me happy after my most fatiguing, uncomfortable voyage.

"We were detained a whole week in the Mississippi river, by contrary winds and fog. After passing the Tortugas, the weather was boisterous and the winds ahead till the two last days of the voyage.

"Our passengers were civil, and our captain, though a rough jewel, was acquainted with his business and quite a *temperate man*. Our cabin was too low to stand up in, and we had no place to walk on deck by reason of *deck freight*; being barrels and barrels of molasses. Consequently I was obliged to sit most of the way; this has given me a weakness in my feet and knees, of which it will doubtless take me some time to recover. I am nevertheless deeply penetrated with gratitude



to the Divine Being for having been most mercifully preserved from the dangers of the seas.

"Yours, P. CHASE."

*"Charleston, 20th Feb., 1840.*

"MY DEAR WIFE:—

"My visits this day have been, first, to see a lady who once gave me liberally for Kenyon college; second, to see Mrs. Fitch, (now Mrs. Ripley,) the hospitable friend of my dear son Philander, to whom she ministered in his last sickness, and at whose house he breathed his last. The wounds inflicted on me by the hand of Providence in the loss of this dear object of my paternal love, were all torn open and bled afresh at the minute recital of the heart-touching events and scenes which marked the dying days of my sainted Philander.

"Methought, as she went along in the story of his sufferings, and repeated his very words and sentiments, that I heard and saw him, and even felt as he did. Surely, no one ever loved another as I did this dear, dear son! Nothing but the firmest faith in the infinite wisdom and goodness of God can make me acquiesce in this severe affliction. This faith hath in mercy been vouchsafed to me. Yes; praised be the name of Him who hath smitten! I bow to his rod. I adore his wisdom, and implore his heavenly grace, so to live, to suffer, and to die, as that I may go to him, and with him taste forever the riches of redeeming love, through Jesus Christ. Amen.

"The coach then drove us to the Protestant Episcopal Library, where I was introduced to many of the clergy of the diocese, and to a Mr. Andrew Milne, my former parishioner when in New Orleans. With this latter gentleman I am to dine to-morrow, in company with Dr. Gadsden and the Rev. Mr. Hanckle. A long conversation passed between the clergy and myself, on the subject of my mission. They all seemed to approve of my object, but gave me but little encouragement of present success. Indeed, this is a dreadful time for me to have come on my present errand. May God bless me, for the power of man faileth!

"I am to preach to-morrow evening in St. Peter's, and

twice on Sunday. I went this evening to see Mrs. Bowen, the widow of the late Bishop. She has three daughters; one married, at whose house she resides, one about the age of Mary, and one younger. They appeared gratified with my call, and invited me to come often to see them. Adieu for to-night.

"*Friday night, ten o'clock, in Charleston, S. C., at Dr. Gadsden's.* You will doubtless, my dear wife, rejoice with me that God hath graciously vouchsafed me strength to deliver my first *address* to a Charleston audience, this evening, at St. Peter's Church, of which the Rev. Mr. Barnwell is rector. The audience was full and very attentive. A collection was taken up at the door; but I came home without knowing the amount. Whatever it be, I thank God and take courage. My motto is, 'Jehovah Jireh—God will provide.'"

"*Charleston, S. C., Feb. 23d, 1840.*

"MY DEAR WIFE:—

"You see by my date it is Sunday, and therefore you'll not be surprised that my thoughts to you *on paper* shall resemble those I used to communicate to you in the intermission of sacred duties at the Robin's Nest. I feel thankful that God hath enabled me to prepare and deliver a discourse on the great errand which caused my journey hither. I did not finish it until after midnight; and although my fatigue and mental exertion caused sleep to depart from me in a considerable degree, yet I had strength and spirits to deliver it, I think audibly, to a crowded congregation at St. Philip's Church. The reading of the Ante-Communion had given me opportunity to learn the right pitch of voice; and by God's grace I got on without embarrassment. What will be the result, I know not, except it will be just such as it will please God to bring to pass, and that is always such as it should be. No collection was made on the spot, the friends of the cause deeming it better to leave it as a matter of *reflection*, than to depend on any feelings of the moment. The latter method we pursued at St. Peter's on Friday night last; forty-two dollars and fifty cents was taken up.

"*After dinner.* Our dinner repast was just such as it

should be for this holy day—such as, in preparing it, no domestic was detained from sacred duties. The servants of the good doctor all attend family worship, and the black people in Charleston generally are well-informed, and regular attendants at some place of worship. Those of them that are under the care of the Episcopal clergy are noted for their pious, moral conduct.

“There is a catechism for their use, prepared in conformity of a resolution of the convention, under the direction of the Bishop; and an excellent thing it is. The weather is like the mild season in May. The peach-trees are in full bloom, and the grass in the door-yards is green, and the flowers are all out and look gay. How is it with you in Illinois? I should like to know.

“I have received, I think, all your letters; but of this you'll judge.

“Nothing can exceed my pleasure in reading and re-perusing these precious memorials of your kindness to your wandering husband. Above all things, it pleases me to witness your faith in God, and your holy resignation to his providence. How devoutly do I pray that your pious example may not be wanting in its good effect on our dear children.

“*Nine o'clock at night.* After preaching, or rather delivering my address, in St. Paul's Church, I went to drink tea with the excellent rector, the Rev. Mr. Hanckle. He has seven sons, and an excellent son-in-law, Dr. Means. Mrs. Hanckle was truly polite to me, as was her daughter. Much of the evening till eight was spent in giving an account of my manner of life in Illinois.

“On coming home, I found the good Bishop elect just closing his instructions and devotions with his servants. Would that all our countrymen could witness the Christian care with which the clergy of the Episcopal Church watch over the souls of these poor people! Would that all our northern poor were as well instructed!

“But I am tired, and, after assuring you of my love, and expressing my devout wishes for blessings on all the dear ones at the Robin's Nest and Jubilee, I bid you, for the present, adieu.

PHILANDER CHASE.”

*"Savannah, 27th March, 1840.*

"MY DEAR WIFE:—

"I cannot but think that I am in the way of my duty, when making reflections on the goodness of God manifested to me, his unworthy minister, in this city. Yesterday, after sending off the letter to you, I was made glad by the reception of most munificent presents; sufficient, I think, to replenish my wardrobe, and serve me the whole of the coming summer. A new suit of Episcopal robes, gown, scarf, rochet and bands, accompanied by two velvet caps, and many neckcloths, shirts, hose and 'kerchiefs!! They are the presents of the ladies in the Episcopal Church of Savannah to me! How I was surprised and gratified I need not tell you. May God reward them for Christ's sake.

"I preached this day twice; during the intermission I saw the wife of the clergyman at Augusta, who is on a visit to her father in this city. She read to me an extract from a letter of her husband, which laid great stress on the expectation of seeing me in Augusta. This makes me conclude to go up thither, which will be by the steam-boat, next Tuesday or Wednesday.  
P. C."

*"At Major Campbell's, near Augusta, }  
Geo., April 7th, 1840. }*

"MY DEAR WIFE:—

"On Sunday last I preached twice in the church at Augusta, and delivered an address to the children who came to the altar to be catechized.

"The collection for Jubilee was taken up. Amount, about one hundred dollars, which, considering the smallness of the congregation, was liberal.

"Yesterday (Monday) I dined at Maj. Gardiner's, (a splendid entertainment.) Maj. G. lives at the lower end of the town, nearly a mile from the Rev. Mr. Ford's, where I was staying. To take me to his house and to carry me to this place on the hill, a coach was put at my service, and that of good Mr. Ford. We spent last evening in company of many; several from New Hampshire and Maine. A Mr. Jones was present, who is the bereaved son-in-law of Mr. Gardiner, of

Gardiner, in that state. His wife was the self-same lady, who, when I visited that place, was so particularly civil to me, and serviceable to the cause of Kenyon college. A Mr. George, now the teacher of the great school here, once graduate of Dartmouth college, was present.

"A word or two now of Mrs. Campbell, the lady of the house where I am staying. She is daughter of Gen. Hull, late of U. S. army. She is pious and very well educated, and a very strong-minded person. Her complaint is the *consumption*; even *deafness* has begun to creep upon her, and she looks very feeble. Yet she was in the room and cheerful. *Mind—mind*, triumphs almost over disease, and seems to stop the approach of *death*.

"Your faithful and most affectionate husband,

"PHILANDER CHASE."

"*Columbia, S. C., April 13th, 1840.*

"MY DEAR WIFE:—

"Yesterday, Sunday, the 12th, I preached three times; twice in Trinity Church, and once in the college chapel.

"To-day attended prayers; called at Mr. Thompson's to see him and his sister, Mrs. Hunt; they are nephew and niece of Mrs. Eunice Clark, dear Sheldon's mother, New Orleans. They were very glad to hear of their aunt.

"At three I dined with President Barnwell; present, his sister and Mrs. B., and the Rev. Mr. S. Elliott, Dr. Henry, and himself—all most agreeable.

"This afternoon, or rather this evening, I drank tea with Mrs. Green—many present of different denominations—said but little till late, and then talked pretty fast; the Rev. Mr. Elliott came home in my company; said he should subscribe two hundred dollars, payable fifty now, and then fifty annually. This is noble! His relative of the same name did the like, as you may recollect I told you, when I was at St. Luke's, near Grahamville. To-morrow they will do something more.

"The Rev. Mr. Shand, lately so afflicted by the death of his son, is now better, and recovering his spirits. Nothing can exceed the kindness with which I am treated; yet there

is nothing that can keep my thoughts from home, dear home! O that I was at liberty to fly thither! The Rev. Mr. Shand addressed his people yesterday in favor of my cause.

"P. C."

"*St. Matthew's Parish, Orange Co., April 24, 1840.*

"MY DEAR WIFE:—

"I spoke to you, in my letter of yesterday, of being engaged to pay a visit to Col. Richardson and lady. A carriage was sent for me and Mr. and Mrs. Johnson at an early time, and we spent the whole of the remaining part of the day with that very agreeable family.

"We visited his flower-garden and green-house, and admired his brick fence around the whole garden. It is only the width of a brick thick, and yet, from its serpentine direction, it was the strength of a two feet wall; one hundred and fifty brick make ten feet in length of fence, and five feet high. Col. R. promised to put up for me some slips of a cluster-rose. It is variegated in color, and forms the most elegant wreaths I ever saw. The buds and flowers hang in brilliant clusters. In the evening the Col. and myself talked much together. He gave me two hundred dollars for my college, which, with that promised, makes more than five hundred dollars from St. Matthew's parish. Besides this, he has promised to interest himself, and speak with my friends in Charleston about raising funds for a professorship. Upon this good news we came home.

P. C."

"*Waccaman Parish, S. C., May 5, 1840, }  
(Parsonage at Rev. Mr. Glennie.) }*

"MY DEAR WIFE:—

"Yesterday morning, while yet at the Rev. Mr. Lance's, in Georgetown, came the Rev. Mr. Glennie, of the Waccaman parish. He is an Englishman, educated at Cambridge, England. He came to this country as a tutor to Mr. Weston's sons, studied for orders, was ordained, and settled in this parish say five or six years ago; has since done a great deal of good in teaching the colored population, and is now most beloved for his works' sake. Mr. Alston, a rich planter who lives

across the bay or arm of fresh water separating Georgetown from this parish, sent with the Rev. Mr. G. his boat, well manned with rowers. Into this we entered, and were soon over, and then walked up, through rose-bushes and a garden of flowers and trees, to Mr. Alston's. Mr. and Mrs. A. received us most kindly, and we stayed and dined, and talked and reciprocated good wishes till it was time to proceed to this place. The distance is ten miles, yet we performed the journey (I say *we*, i. e., Mr. and Mrs. Glennie and myself) before sunset. The parsonage is pleasantly situated close by the church, and in it we spent a pleasant night; all Mr. Glennie's servants attended family prayers. This morning being the day appointed for divine service, the dear people, being the planters, few in number, but respectable in character, assembled in church. Mr. Glennie read prayers, and myself preached. Mark well, it is Tuesday! yet they all came, and all, according to invitation, went to the parsonage to give their mite to Jubilee college! The amount of their subscription was rising of three hundred dollars. After which, we all went to dine with Mr. Tucker, about a mile from the church, and a very hospitable dinner it was. I said all went to Mr. Tucker's; Mr. and Mrs. Alston are excepted,—they went back to their home.

"After dinner the chapel bell rang for the colored children to attend catechism. There the Rev. Mr. Glennie, in the presence of all the white people, taught them in many questions from a catechism prepared by our Church for the colored people of South Carolina. Their answers, for correctness and promptitude, were far better than I expected. The black children of a South Carolina planter know more of Christianity than thousands of white children in Illinois!

"The children retired, and the service was conducted for the benefit of the grown colored people. Myself delivered the discourse, and a very attentive audience I had; after which, the prayer and blessing. What I wish you to notice is, that Mr. and Mrs. Weston and their only son are English people, and that they have induced a Fellow of Cambridge to come and reside with them on their plantation here in South Carolina, for the benefit which they think he will be to their son.

They are all pious people, and are instructing their colored people as they should do. Of these they have several hundred. Mr. Weston himself teaches.

"We came back to the parsonage at eight o'clock, and all the blacks assembled for worship. I wish I could witness such willingness in the worship of God among my neighbors.

"*May 6, 1840. At Mr. Glennie's.* The sun has just risen. I have been up time enough to have made my toilet and packed up all my things for my journey back to Charleston. The coach of Mr. Tucker is to take me back to Mr. Alston's, and he (the latter) is to take charge of me there, and see me on to the city, a distance of nearly sixty miles. But why (you will say) do I not go in the steam-boat, as I came? Because I should be obliged in that case to go on *Sunday*. Never were a people more conscientious on this subject than are the dear Churchmen here, and it is for this reason they aid my wishes to avoid the desecration of that holy day. Accordingly, the dear Mr. Alston insists on the honor (as he calls it) of sending his coach and servant all the way to C. that I may arrive there before Sunday. What renders this a sacrifice on the part of Mr. A., is a great and sometimes boisterous bay or body of water between his plantation and Georgetown, and many hands are necessarily employed in getting his horses and coach over in the flat-boat, as well as in transporting myself in the row-boat.

"*Wednesday, May 6.* At seven, we (Mr. Glennie and myself) set off in Mr. Tucker's coach, and rode through the pine woods back to Mr. Wm. Alston's. The family had waited breakfast! The good parents and their lovely pair of twin daughters, about our Mary's age, received us. Never was there an hour spent more pleasantly; when, the tide water rising, we tore ourselves away.

"As Mr. A. and myself were walking down through the garden to the boat, he told me that the subject of Jubilee college had been very deeply impressed on his mind; and soon after, as we were seated in the boat together, Mr. Glennie told me that Mr. Alston, at parting, told him to give me another fifty dollars!!

"On arriving at Georgetown, the Rev. Mr. Glennie and



myself went to Mr. Lance's. He was out, but the Rev. Mr. Keith soon called; he told me he had collected two hundred and thirty-seven dollars in that neighborhood; which, added to the Waccaman subscription, is five hundred and forty-six dollars paid, besides one hundred dollars promised; in all, six hundred and forty-six dollars, the fruits of this blessed week's work in this neighborhood. P. C."

" *Charleston, S. C., 10th May, 1840.*

"I am up and dressed; sufficient proof this that the fatigues of yesterday have not injured me. Went to rest at ten, and slept till five, more sweetly than usual, and nearly two hours longer. Of the events of yesterday, I have simply to state that the son of Mr. Hanckle came with his young wife to wait on me to St. Paul's, and there read prayers for me, and I preached. The same coach took me to my lodgings. In the afternoon I preached at St. Michael's. As I knelt at the altar in time of prayers, the fact of my being so near the earthly remains of my dear son Philander, who lies buried a few feet from where I was, outside of the wall,\* and those of the two

\* *Monument in St. Michael's Cemetery.* It has recently been erected with the following inscription:

SACRED TO THE MEMORY  
OF

THE REV. PHILANDER CHASE, JUNIOR,

Who departed this life in this city of Charleston,  
S. C., on the first day of March, A. D. 1824, Æ. 24.  
The sermon at his funeral, preached by his friend,

THE REV. EDWARD BUTLEDGE,

was reprinted in England, and instrumental  
in turning many to righteousness.

"Some glorify God by their lives,"

"He by his death."

His father, once of Ohio,  
now the Bishop of Illinois,  
visiting this city in Feb. 1840,  
caused this stone to be erected,  
in testimony of his never-dying love  
to his deceased son,  
and of his gratitude to all who,  
by their Christian hospitality  
and kindness,  
alleviated his sufferings, and by  
their sympathy and prayers  
soothed his dying pillow.

late Bishops of this diocese, with whom I was so well acquainted and so dearly loved, was not a moment absent from my mind. I seemed, under this impression, to see their dear images before me. They did not frown, but all smiled and looked graciously on me, even me, a poor wanderer — pilgrim through life's dreary journey — not *yet* allowed to enter the rest which they enjoy. As I now think of my position then, and reflect that to-morrow I must tear myself from this dear city, which showed such loving-kindness to my dying son, and never see it and its loved inhabitants more, I cannot refrain from tears; they flow freely at this instant. God be thanked that there is no bitterness in them, and that a hand is always by me to wipe them all away, — I mean the cheering thought, that when I quit Charleston, I shall be proceeding towards my dear home, and its dearest inmates, in Illinois. How long it will be before I am there, and embrace you all, I know not. If they *coldly* receive at any place, I shall hasten from them, and go forward as fast as I can. If a prospect should open on me of being successful in the object of my mission, I shall stay for that end.

"This I shall do simply because it is my duty, and because, if I go home without accomplishing the endowment of Jubilee with at least two professorships, I fear I shall have little rest till I receive it in the grave. I am so engaged in what is before me, that to be disappointed would seem to shorten my days. I go home but to die; yea, I know not but that my strength would be brought down in my journey. I shall be so busy to-day in paying my last visits, in meeting the clergy at the library, and in preparing for my journey, that I cannot touch pen to paper after breakfast, therefore I must close here by assuring you all at the Robin's Nest of my increased love; and though nothing can exceed the civilities and kindness of the Charleston people, manifested in every way to me, yet my whole heart is in our *humble home*. May God restore me to it, and allow me to behold you in health, for Jesus' sake. Amen.

"Your affectionate husband,

"PHILANDER CHASE."

" *Charleston, May 10, 1840.*

" MY DEAR WIFE: —

"How unable are we to see the events of a single day or hour! Who would have thought that circumstances would be so changed as that the fixed determination to leave Charleston, without the expectation of returning, would be altered, and that twenty, perhaps twenty-five, days more would have been required for me to stay here, (or in North Carolina, with a view to return here,) for the consecration of Dr. Gadsden? Yet such is indeed the case. Just after my return home, and while I was drinking a quiet cup of tea with Dr. and Mrs. Waring, in came dear Mrs. Bowen, and her daughter, Mrs. Stock, and then followed Dr. Gadsden, and the Rev. Mr. Hanckle. They brought the news that Bishop Doane had written, expressing his willingness to obey the wishes of the Primus, and come on to the consecration, provided it be postponed till after the sitting of his convention, the 27th of May. 'Will you stay?' 'Pray do!' was the united request. I need not tell you how the appeal from those who have so essentially assisted me touched my heart. I consented to stay, and the plan is, that I go into North Carolina, and spend a few Sundays in trying to promote my object. Accordingly, I am to set off on the 12th of May. N. B.—The weather has been unusually cold yesterday and last night. *You must have learned, in a letter I wrote to Samuel, what is going on by way of opposition to my present work of making collections for Jubilee. It is said that this opposition originated at the north. Bishop Ives has heard of it, and written to me. The Rev. Mr. N——, of Savannah, (Mr. S—— says,) told him, as he passed through Charleston, the other day, that he had received a letter, warning him of the danger of giving to me. These facts rendered it proper that I should lay the whole matter before the clergy of this city, and ask their advice. This I did in a meeting which we had yesterday, at the library of the Protestant Episcopal Church, when the following resolutions were passed (I having previously retired):—*

" *Charleston, S. C., May, 11, 1840.*

" 'At a meeting of the clergy of the P. E. Church of this

city, requested by Bishop Chase, and after full conference with him,

“*Resolved*, That we have welcomed with much pleasure the visit of Bishop Chase, now closing. That we appreciate the great importance of his present object to the Church and to the world; that we rejoice in the success which has thus far attended his tour through the south, and particularly among ourselves, and that we hope that he will soon be enabled to attain the result he seeks. We commend his person, his family, and his work, to the protection and favor of God, and the pious liberality of the Church.

“*Resolved*, That a copy of the above paper be sent to Bishop Chase, and published in the periodicals of the Church.

“CHRISTOPHER E. GADSDEN, *Chairman*.

“W. W. SPEAR, *Secretary*.”

“Besides the above, there was expressed an unanimous wish that an appeal should be made to the legal council of this city, which was done last night. It was of entire approbation of my proceedings from the beginning, and that no further security ought to be demanded, or could be given by me conscientiously with the progress and safety of the institution. But I understand they are about giving their opinion in writing. I shall say, therefore, no more of this matter here.

“I am to go off at four, P. M. And here I cannot but remark, (with all humility of soul, and acknowledging myself unworthy of the blessing,) that I never was better treated — I never was more highly and universally honored — than in South Carolina and Georgia. Surely the hand of the Lord, and not my own merit, is in all this. I cannot but view it in the light of a peculiar mercy to me, and designed to encourage me to go on undismayed in the path of duty before me. That a mighty opposition is now making against my endeavors, at the north of this, is certain.

“God grant it may meet with a rebuke from the indignant frowns cast upon it by the great, generous, and good people of the south.

‘Ever your faithful husband,

“P. CHASE.”

“*Norfolk, Virginia, May 25th, 1840.*”

“MY DEAR WIFE:—

“Yesterday (Sunday) was to me a busy and laborious day. At Christ Church I performed *all* the service, and preached the sermon in the morning. At St. Paul's, in the afternoon, the same duty. Two long lectures then succeeded. The one at Mr. Rowland's, and the other at Mr. John Southgate's.

“The congregations were very numerous and attentive. This morning Mr. and Mrs. Cowdry called, and then we went to pay a visit to Mr. and Mrs. Thompson. She was at home, also her nephew; and seldom have I been better pleased with the company and manner of an intelligent woman. She has read a great deal, and knows much of the excellent of the earth in England. We were regaled with a plentiful feast of English raspberries. The site of their splendid house is on the bay of salt water, and has a full view of the navy hospital, and of the *Delaware ship of war*, of more than one hundred guns. That noble vessel is riding gallantly on the water, about a quarter of a mile from the house. To-morrow is the day fixed on to go and see her, and the naval school and hospital, and other remarkable things.

“After a long visit to Mr. Thompson's, we called on Mr. Smith and his family. He has a daughter married, now residing with him, evidently in a decline. It minded me of my dear Philander.

“N. B. I have this morning been preparing an office of devotion, at the laying of the corner stone of '*Norfolk Academy*.' After dinner, (which is nearly ready,) I shall be called on to join the procession.

“*Half-past six, P. M.* I have just returned from the laying of the corner stone of the Norfolk academy. The ceremonies of placing the stone and deposits were performed by the masons. The prayers and blessings were pronounced by myself, and Col. Garnet made the speech. About four thousand persons were present, and among them the most respectable citizens of this borough. The weather was exceedingly fine, and the whole passed off very pleasantly. I am, *this evening*, to drink tea, with many others, in company with

Mrs. Park, the clergyman's wife, after which I will finish this letter.

*"Half-past ten.* The meeting at Mr. Park's was full. Mr. Taylor and Mr. and Mrs. Cowdry were there, and about twenty others, all very dear friends. The whole was closed with prayer. I am so fatigued I can say no more at present.

"Had it not been for the consecration of Bishop Gadsden, I should have been perhaps in Philadelphia before this. As it is, I see they are doing something for me there, though but a little. They are *expecting* me, and who knows but that their spirit may be stirred up when they see what others are doing? My reliance is on God. He alone can order the unruly wills and affections of sinful men so as to incline them to do him true and laudable service. All other motives but those founded on true religion are but as chaff before the wind; they are scattered by every breeze of worldly feeling, and never to be relied on. It is the love of God, shed abroad in the heart, which makes us regard and try to supply the wants, especially the spiritual wants, of the destitute. Were it not for this, neither you nor I should be in our present position. The more flowery ways of civilized life would have been our choice, instead of our present rugged courses. When I see with what ease and comfort people live here in the old settled countries, it needs a great exercise of faith not to repine at the lot which my missionary life has imposed on you and my dear children. Were it not that the good God hath been with us, and ever and anon enlivened our spirits by his benignant smiles, we should, to all human view, have been ere this among the silent dead. For one, I say, that had not God supported me during the times of the conspiracy on Gambier hill, and in the painful struggles for a livelihood during my exile, I should have sunk as the stone sinketh in the watery mire. Let us then thank God and take courage, my best of wives.

"PHILANDER CHASE."

*"Norfolk, Va., May 26, 1840.*

"MY DEAR SON PHILANDER :—

"I have now a half hour to spare before going on board the ship Delaware, now lying in this harbor. Capt. Skinner, who is in command—

"27th. Here I was interrupted till the Rev. Mr. Jones, the chaplain of the navy-yard, called to wait on me through the day. We walked to the landing; a midshipman with eight men in a yawl with oars were ready to receive us, and soon we were rowed alongside of the Delaware, the receiving ship of war here, lying in the broad river between Norfolk and Portsmouth. She is indeed a splendid vessel. Though all her guns were on board, (one hundred and eight,) and of more weight in metal than any guns in the world, yet to mount up her sides seemed to be like ascending three large stories of an ordinary house, and yet the stairs, (for such they were,) from the water's edge, were as white and clean as a new planed board. They were not quite perpendicular, being a little inclined towards the bow, till the top flight, which, being made easy by the inclination of the convexity of the vessel's side, went directly up. When I arrived on the topmost step and looked down on the perfectly clean and white deck, and then cast my eye around and saw so many hands at work, all looking as if dressed for Sunday—some building a small brig for the exercise of the apprentices in the art of sailing, some working at a blacksmith's forge, and some washing, keeping watch—and when I descended to another deck, and saw there some making sails, some making and mending shoes, some planing boards, some hewing timber, not a few learning to read, some writing and some learning arithmetic, some cooking, some cleaning dishes, overhauling the apothecaries' drugs, and some making wearing apparel—surely, I said, this is as it should be, fulfilling our primitive destiny, 'In the sweat of thy face shalt thou eat thy bread'—'In labor shall be thy happiness, O man.'

"What pleased me most of all, was the Bible and Prayer-book, which every one was obliged to have carefully placed among the necessities of life. Each sailor has a place where he eats his food. There are his tins, and dishes, and spoons, and the eating utensils, as bright as silver. They are all deposited near (each near) a gun, and the gun itself being as big as a mill-log, black, and polished as you see the newest furniture. As to the length of this ship of war, I am not able to say exactly. I think, however, it must be (including the

quarter deck) more than one hundred feet—perhaps a hundred and thirty or forty. The officers and midshipmen were exceedingly civil. Capt. Skinner, who, in the absence of the commodore, commands all things, came on shore to invite me to see the ship, and when we arrived showed us every attention. In passing round he observed to me that the sailors, one and all of them, preferred the Church service to an extemporaneous prayer. They would pay, he said, little regard to any other; they wished to know what petitions they offered up. The Church they regarded as the *regular troops*; all others, as the militia. The same sailors that rowed us on board took us to the hospital, which is a building costing about three hundred thousand dollars; the most perfect of its kind I ever saw in America. Dr. Blacknell received us here, and showed us all things worth observing. All the rooms were spacious and well finished; and the rooms for the sick were built and completed after the most approved plan. I was particularly pleased with the manner of warming the rooms for the sick. They all communicate with each other on the top, and have a passage in the middle, lengthwise of the building, and the furnaces made to consume the coal and create the heat are safe, while the hot air is let into the rooms through tubes, and the smoke is condensed in a large place, and the soot falls and is taken away, and the place is cleaned every day or two. I wish, in building, some such plan could be adopted. There would evidently be a saving of trouble and expense. In visiting the sick, I observed a young fellow quite ill. His name was Clark, and he seemed in great distress of mind as well as of body—said he was born in New Hampshire, and in the township of Langdon. I asked him if he knew Mr. March Chase's family. He said he did; and on being told where Samuel was, said that he knew him, and asked kindly how he was. I tried to say something to him concerning his spiritual condition, but found he knew little of a Saviour. Alas! how ignorant are the youth of our poor, neglected country! If the Church catechism could be taught the children when young, I am sure there would be more religion in the land. The whole country is perishing through ignorance. Is it not strange that the navy should begin



to teach the Christian religion to our country? After dinner we went to the navy-yard and saw the dry-dock, where the frigate 'United States' is being repaired. The gates being closed, the water from the dock is exhausted by horse or steam power, working a great number of pumps; and then the whole can be repaired, with her guns and other loading in her.

"In coming from the dry-dock, I saw the ship (three decker) called the *Pennsylvania*, said to be the largest ship in the world. She has just come from Philadelphia, and has not yet got her guns or men. What can I say to describe my feelings when, as I passed along, I was informed that a large hulk, or disabled and decayed ship of war, which lay partly careened by the side of the wharf, was called the 'GUERRIERE!' It was immediately impressed on my mind that in that ship my own dear son of your name was a chaplain. In that ship, old and decayed as it now appears, did he once accompany the singularly excellent Commodore McDonough to Russia, to Sweden, and Denmark, and with him, in the same, sailed up the Mediterranean, and paid his very interesting visit to Naples and the burning mountain. I could say but little after this reflection, and came silently to my lodgings in Norfolk.

"And now, dear Philander, I bid you adieu for the present, begging God's blessing on you and all at the Robin's Nest, and subscribe myself

"Your loving father,

"PHILANDER CHASE."

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## CHAPTER XXXII.

RETURN TO CHARLESTON FROM VIRGINIA — "BLESSED BREAKFAST" —  
SUCCESS AT THE NORTH AND EAST — "THE ROBIN'S NEST" — THE  
PROGRESS OF IMPROVEMENTS AT THAT TIME.

WHEN the time came which was fixed upon for the consecration of the Bishop elect of South Carolina, it was doubtful whether the requisite number of Bishops could attend. The writer, however, determined to proceed even should they fail. He was desirous of manifesting to the good people of Charles-

ton, that he, at least, who had received so many kindnesses at their hands, was not indifferent to what he knew to be the first wish of their hearts, that their Bishop should be consecrated in their midst. He determined, therefore, to be on the spot, and when there to do something more about the professorship. Concerning the prospects on this subject, he thus writes to his wife:—

“It is a great thing that the subject of founding the professorship is mentioned—that it is brought before the minds of the generous people in South Carolina. It is amazingly propitious that it has been entertained without disgust, yea, with the hearty approbation of the clergy, and is frequently spoken of by the circle of intimate friends who have contributed otherwise liberally to Jubilee. In short, I think the object half obtained when men begin to pray heartily for it; and this is doubtless the true state of the case. Why, then, should I not go on to Charleston? I see no reason why, even if the Bishops do not come on in the Richmond car, which is now momentarily expected. I know the weather is warm, and the navigation is boisterous at this time of the year. I know, also, it is a *long way* and tedious. I know I ought to have my face long before this turned towards the *north*, instead of the south. I know all this. But, Jubilee—Jubilee!

“Breakfast is announced. Adieu.

“P. CHASE.”

Soon after, he wrote as follows:—

“*Charleston, 4th June, 1840.*

“MY DEAR WIFE:—

“You will be glad to hear that I arrived here safe this morning, about nine o'clock, having spent a boisterous night of it on board the steam-boat coming from Wilmington hither. Much rain, and a great deal of thunder; but, under a kind Providence, we were safe. As we passed the bar, a ship was driven on shore, probably last evening. As I came to the dock, I found Dr. Waring expecting me, and soon came Dr. Gadsden, both quite disappointed that the consecration is *not* to take place.



"Bishop Doane came on to Weldon, and inquired for Bishop Ives; at the same time, said I, 'Where is Bishop O——?' Our disappointment was mutual. 'I'll turn round, and go right back,' said Bishop Doane. 'And I'll go right forward to Charleston,' said Bishop Chase.

"You know the road is long and tedious; but my thoughts were quiet, and my heart relying on God. Mr. Miller called, and the Rev. Mr. Hanckle, and sad were their countenances. Dr. Gadsden engaged me to preach for him next Sunday morning. The Rev. Mr. Spear called—seemed much surprised that I had come—said much about the danger of being in Charleston at this season—engaged me to lecture to the blacks this night. This is about all at present, except that something is said about the professorship."

After spending the remaining days of that week in the most agreeable society of his friends in various parts of the city, among whom he remembers were Mr. Withers, Mr. Lance, and Miss Miller, he officiated on the Sunday following, for the last time, in St. Philip's church, as related in the following letter, in which, also, the reader will find the particulars of what occurred on the Saturday previous, in the house of Miss Pinkney, at an entertainment, called by the writer

#### THE BLESSED BREAKFAST.

*"Charleston, S. C., June 8th, 1840.*

"MY DEAR WIFE:—

"I have great reason to be thankful, that (although I was taken violently ill yesterday at the altar of God in St. Philip's church immediately after pronouncing the consecration prayer in the Eucharist, yet) I am to-day quite recovered in my health. My afternoon was spent in taking medicine, and somewhat painfully; but my night cool and tranquil, and free from pain. The congregation yesterday at St. Philip's was very full, and lest I should be fatigued, the dear Pinkneys sent a coach to take me to church. I went through with the ante-communion and preached the sermon in perfect health; yet it pleased God to make me feel the weight of his hand at the altar. Mr. Faber (Bishop Bowen's son-in-law) came to my

relief in the vestry, and soon I recovered so as to partake (in company with about two hundred devout Christians) of the communion of the body and blood of our adored Redeemer.

"After church, I rode home to Dr. Waring's, in company with the Pinkneys and Rutledges. You will ask me what could be the reason of this painful attack? I never have been accustomed to them, except when I heard of the burning of our house, and your being turned from your bed in your slippers and night-gown,—this, you know, was when I was in London. My mind, and, through that, my whole frame, had been greatly excited by the success which God had given to my poor endeavors to found a professorship in Jubilee college. The whole of Saturday was employed in this business. As I told you, Miss Pinkney invited me to breakfast. When the refreshments were over, and several of the company had retired, I commenced in telling the simple tale of my endeavors to found seminaries for the education of ministers in the west. Your loved name and that of dear Mrs. L. Russell was not forgotten. I closed by reading a paper, which I had drawn up in my room at home before breakfast, and which contained a proposition to found a professorship in Jubilee college. It stated that the principal was not to be paid till the year 1850, and in the mean time the interest, at seven per cent., was to be forthcoming on every Monday in Whitsun-week, beginning with the year 1841, &c. The whole sum necessary, ten thousand dollars. After reading this, I referred to an article published in the Episcopal Recorder, of 23d of May, wherein it was set forth that a certain gentleman of St. Matthew's parish had promised or pledged himself to be one of three persons to raise the whole sum. As this article was very full of compliments to me, I thought proper to retire into the library while the Rev. Mr. Wallace was reading it to the ladies. I returned in about twenty minutes, when Miss Pinkney addressed me by saying that 'if I would take a lady for one of the subscribers, *she* would be one of the *three* who would engage for the whole sum required,' (ten thousand dollars!!!) I need not tell you how overjoyed I was at this blessed news; and when I tell you Miss Sarah Rutledge soon after (as I was leaving the room and descending the stairs) told me she would give the

one sixth of the whole!!!—at this my whole heart seemed to burst with grateful emotions. I went to the lawyer's, who approved my plan, and caused it to be duly drawn off for signature; and the ladies soon completed in a legal way their generous promise. During the whole night, (and a warm one it was,) my heart was deeply affected with this instance of a merciful Providence. Add to this the excitements of preaching on Sunday, and who will wonder at the result?

"*Tuesday, 9th.* It was quite late when I stopped writing on the opposite sheet. I now will renew my narrative. My Sunday afternoon was spent in taking medicine; in the evening I got relief from a kind of cholera, and the night of the 7th, Sunday, was quite free from pain. But I believe I have mentioned this before. I wish now to tell you what took place on Monday, i. e., yesterday. I prepared and sent a letter to Mr. James De Peyster, New York, informing him of the good news, as far as the story then went, about the donation to South Carolina professorship, by Miss Pinkney and Miss Sarah Rutledge, of five thousand dollars, making most sincere acknowledgments of their bounty. After this, called on several persons, and then at eleven we all went to church, (Whitsun Monday.) Rev. Mr. Spear read prayers. I stood for the last time in the chancel of St. Michael's, right over the buried remains of the two late worthy, now sainted, Bishops of this diocese, and very near the grave of my dear Philander,—the second which is outside the wall at my left—and as I stood thus related to these dear objects of fond remembrance, how could I refrain from fancying their *spirits* present? Especially my dear, dear son, how he seemed to smile on me!! and encourage me to go on in the great work before me!! Adieu, blessed, purified spirit! If thou be permitted to go along with me the rest of my tedious life, how cheered should I be!!

"As I came out of the altar, the Rev. Mr. Spear met me and invited me to spend more of my time at his house while I stayed this time; but which kind invitation my many cares will not allow of. I went to Waring's, my lodgings.

"About half-past twelve came in Mr. Aikins, and after him Mr. Faber. To these gentlemen was mentioned, in a pleasant way, the subject of the *professorship* in Jubilee college. Nei-

ther of them returned a favorable answer to the implied wish that the remaining sixth part should be filled. Mr. Aikins took his leave. To Mr. Joseph W. Faber I said something to the following effect :

“‘Dear Sir: it is my wish, in addition to the great help the cause of Illinois will receive from the excellent names which now adorn my list of subscribers, that Jubilee college, particularly the South Carolina professorship, should have inscribed on her front pillars the names of the two late and most revered prelates, the Bishops of South Carolina, Dehon and Bowen; having married a daughter of the latter, will you guarantee, in the name of that apostolic pastor, your deceased relative, and through him and his memory, which ought to be had in everlasting remembrance, and that of all his surviving family, the one half of the remaining sixth of the South Carolina professorship?’

“‘To this question, after a little consideration, he answered, most cheerfully, ‘Yes!!’

“‘I then told him I would hold him to his word. A coach being in waiting from the dear Pinkneys to take me to a friend’s house, I took the liberty of going to see Mrs. Dehon; but the time was too short to explain, and the business was so pressing I could not stay; so came home, where I found Mr. Faber waiting to fulfil his word. ‘I am content to do it,’ said he, ‘if you will write Bishop Dehon’s name first, as he is the prior prelate.’ ‘But,’ said I, ‘the friends of that Bishop I have not had time to consult, nor they to consider the proposition.’ ‘The proposition was your own,’ said he, ‘and his name must go first; and then, and not till then, will I sign a guarantee for Bishop Bowen.’ At this critical juncture, I said, ‘The Bishop of Illinois will guarantee for Bishop Dehon and his dear surviving relatives.’ So I subscribed eight hundred and thirty-three dollars and thirty-three cents to the South Carolina professorship, in memory of that best of men, Theodore Dehon, once Bishop of South Carolina, after which diocese the professorship is called. A legal friend was then sent for, who took the deposition of the witness to our signature, and all was so far completed.

“‘The instrument was then inclosed in a most affectionate

letter to Colonel Richardson, of St. Matthew's parish, for his subscription of one third of ten thousand dollars, namely, three thousand three hundred and thirty-three dollars and thirty-three cents, and as his niece was going to his residence on the following, i. e., this day, the same is now on the road to its last completion; and as this cannot be effected till after the lapse of several days, I have directed that the paper be returned to this city to the care of Dr. Waring, who (after putting the whole on record, for it is in the form of a deed, binding heirs, executors, administrators, and assignees) will forward the same to me.

"The evening was spent in cheerful and Christian conversation. I went to bed, slept pleasantly, and now it is breakfast time. Adieu, dear wife. May God ever bless you and all at Robin's Nest and Jubilee. P. CHASE."

*"Charleston, 10th June, two o'clock.*

"MY DEAR WIFE:—

"All things are now ready for my departure from this blessed city of Charleston.

"My letter ending yesterday at breakfast went into the office this morning. This will not go till I am one day on my journey to the north.

"Dr. Gadsden and lady and the dear Miss Sarah Rutledge will accompany me, as also some other South Carolinians.

"Every one who has called to bid me farewell, (and the numbers have been very great,) has done it in the most affectionate manner.

"I am in good health, and deeply penetrated with gratitude for the many favors shown me in Georgia and South Carolina. I can say no more.

"Your faithful P. CHASE.

"P. S. I can bless God for the professorship, \$10,000

In Charleston, . . . . 120

In Wilmington, . . . . 40

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\$10,160

*"Is not this a wonderful week?"*

Having dwelt at length on the pleasant scenes of Christian intercourse (ever to be remembered) among the pious and hospitable Episcopalians of the south, the writer must of necessity be more brief in relating the events of this journey during his progress through the middle, northern, and eastern states.

In Fredericksburg he preached, and was not forgotten by a few of his old friends. In the city of Alexandria, and at the high school in that neighborhood, God opened the hearts of many to believe and remember what their elders seemed to forget, — 'the words of the Lord Jesus, how he said it is more blessed to give than to receive,' and 'he that watereth shall be watered also himself.' Nor will the kind words of sympathy, which accompanied the donation of eighty dollars from these pious youths, be soon forgotten. In Washington also he preached, and before the chief men of the nation; but the fruits of Christian charity are rare among the great and rich. Yet God opened the minds of some in Washington to do him true and laudable service. Some reflections upon witnessing here a domestic scene may not be without profit to the youthful reader.

*"Washington, D. C., June 24th, 1840.*

**"MY DEAR WIFE: —**

"After dinner yesterday, I called on good old Mr. A. He has moved from Georgetown, and now lives near the capitol. Both himself and family were in good health, though from his age he feels many infirmities. Almost blind, he is led and waited on by his children with sedulous care and filial affection. How many virtues, thought I, are brought into action by this severe dispensation of Providence! Patience, resignation, and grateful dependence on God every moment; prayer to Him who alone can give eyes to the soul, now the only hope, the only consolation of the blind. And, on the part of the children, the first commandment is here in continual exercise, not only with the *promise* of this life, but that which is to come. Methinks there can be no earthly pleasure equal to that of waiting on a parent, and especially in bearing with patience the little infirmities of temper incident to age and pain. If I could now be admitted to the privilege of waiting



on my parents as I saw them the last time, meekly enduring sufferings, the distresses, the lassitude of their declining years, and above all when I witnessed their never-ceasing anxieties for their children's welfare; I say, if I could now be admitted to the privilege of waiting on them, of smoothing their pillow, and of *supporting* their feeble frames and guiding their tottering steps, it would be luxury to me. A glow of grateful feelings would pervade my whole frame continually, more consoling than water to the thirsty, or bread to the hungry."

It were injustice to use ordinary terms in speaking of the Episcopal parish of Frederick, Maryland. Their kindness was great, and their donations munificent. In Baltimore many presents from personal well-wishers were forwarded to the care of a mutual friend, from various parts of Virginia and Maryland. This circumstance, joined to encouraging promises of additional aid to the Church in the west, some future day, kept the heart whole. In Philadelphia one lady, of well-known character for beneficence, (Mrs. Kohne,) subscribed one sixth of a professorship, (one thousand six hundred and sixty-six dollars and sixty-six cents.)

In his endeavors to obtain funds for a New York professorship, in that city and Brooklyn, he was also blessed to a great degree. Seven subscriptions of five hundred dollars each, four of one hundred dollars, and four of fifty dollars each, were obtained, besides other donations. A considerable amount was contributed or promised towards buildings and improvements.

The names of Mrs. Clibborn, Mrs. Nickolson, and Mrs. and Miss Mieries, will ever be associated with these munificent gifts, and the spirit of Christian sympathy which dictated them be continually in grateful remembrance. An organ, also, for Jubilee chapel, was presented, while in this city, by Mr. H. Erben.

The writer has reason to bless God that through his grace a long acquaintance with this gentleman resulted in an act of benevolence so gratifying to all who will worship at Jubilee chapel, to the diocese at large, and to all who shall hear of so noble a deed.

In the city of New York the writer received at this time renewed proofs of the never-dying liberality of his Christian friends in England. One thousand and forty-five dollars was the fruit of their bounty. A stream of benevolence that never dies originates surely in the fountain of all goodness. There were those, also, who, not content with aiding the cause he had in hand, were also earnest in supplying his personal wants. One of these gifts, thus designated, arrived most opportunely, so much so as to be noted as if coming directly from the hand of a good God.

Being obliged, as a Bishop, to be "in journeyings often," he had, by hard usage and many mishaps, entirely worn out the "Quaker wagon," with which he first entered his diocese. It was necessary for him to have a new one. He had already determined on the purchase, when he received the following letter from the mother of Capt. Marryat:—

"Wimbledon, April 24th, 1840.

"MY DEAR SIR:—

"You will no doubt be surprised at receiving a letter from an entire stranger; but the reputation of Bishop Chase is no stranger to me. His light has shone too bright to be concealed. But to the purport of this letter. By chance, the world would say, but in it I perceive the finger of God, who never forsakes those who trust in him, I took up the Church of England Magazine for the 18th of this month, when my attention was particularly attracted by a letter dated the 5th of last November, addressed to *Mrs. C. M.*, which being my initials, I almost fancied it was pointed at me, and when I read it, I felt, whether it was or not, it ought to interest every Christian who possessed the means of answering so affecting an appeal. I have therefore directed Mr. Edward D. Ingraham, of Philadelphia, to give you any assistance in negotiating a bill on me, which I authorize you to draw for fifty pounds sterling, and sincerely hope it may, with the blessing of the Almighty, *be the means of relieving your fatigue, and providing you with those comforts which at your age you require.* You are not to thank me, but God, who placed your claims before me, and I am but too happy in being an instru-

ment in his hands. And now, my dear sir, I must inform you that Miss C. Ingraham is here on a visit, and has given me a great deal of information about the different branches of my family, whom I had lost sight of, having been separated from them for nearly fifty years; and, to my great surprise, she informed me that you married a daughter of Mr. Duncan Ingraham, who is therefore my first cousin. The only part of that family I have any recollection of was the eldest son, Duncan, whom I corresponded with before his decease. I regret extremely I was not aware of this circumstance when you were in England, as I should have had so much pleasure in seeking you out and in claiming a share in your society, which I did not feel authorized to do, when I only heard of you, and never had the good fortune to meet you in society, or I should have been proud to have claimed relationship.

"I will now say, adieu, as my daughter (who devotes her time and fortune in doing good) wishes to add a few lines. With sincere regard to my cousin and yourself, believe me, dear sir,

"With great respect, and begging an interest in your prayers,

"Yours faithfully,

"CHARLOTTE MARRYAT."

"*Rt. Rev. P. Chase.*"

To the above Miss E. Marryat added: —

"DEAR AND REV. SIR: —

"I doubt not my mother has already expressed to you the pleasure we felt at discovering our relationship (or at least connection) with one whose name had been long familiar to us as being through grace a faithful and laborious pastor in the fold of Christ. This tie, when superadded to that of kindred in Him, will give an increased claim on our sympathy and interest in all your labors of love, and I need hardly say that I consider it a privilege to be able to add to mamma's offering, twenty pounds from myself, which, to save you the trouble, she recommends you to draw on her in one bill of seventy pounds. Desiring for you every blessing, and beg-

ging an interest in your prayers, I remain, with much esteem,  
Yours respectfully,

"*Rt. Rev. P. Chase.*"

"ELLEN MARRYAT."

With the money so providentially sent, a carriage and harness were purchased for him in Philadelphia by his nephew, sent to New Orleans, thence to Peoria, and continues in service to this day.

In passing through New England, he enjoyed the civilities of his friends at Hartford, and embraced again his relatives in Vermont. Nor was he without substantial evidence of their interest in his cause. Their gifts in land, (as from Messrs. Beach and Imlay, of Hartford,) or of money, (as Mr. Asa Smith, his relative, in Vermont,) are all recorded on the books of Jubilee college, as their kindness in acts of Christian love upon the heart of him who sojourned among them.

His course home was by way of the lakes. One Sunday was spent at Schenectady, another at Detroit, and another on board the steamer during a storm on Lake Erie.

Arrived once more at his humble dwelling, he found that had put on, as it were, a new dress, to greet his arrival. Its threshold was thronged with the happy faces of those grateful for his preservation during an absence of nearly a year, and thanking God that such a measure of success had crowned his efforts for the good of Christ's holy Church.

How sweet was the repose of home! Could the shaft of calumny reach so humble a mansion? Not then, Christian reader. No envious eyes were then turned upon this obscure abode. It was not then, as since, said, with the thought to beget distrust in the good, that the improvements which "converted the log cabin into a convenient and warm cottage" were made at the expense of generous gifts devoted to sacred objects. Nor was it then known to such that the hand of Providence, which gave the means to cover his servant's head from the storms of winter, had also provided the means to ward off even this blast of calumny, in letters written at the time, which follow.

The first which relates to this subject was addressed to the writer while yet at the east.



*The "Robin's Nest." [From Daguerrian view.]*

*"Robin's Nest, Ill., Aug. 22, 1840.*

"MY DEAR HUSBAND: —

"Since I last wrote, your back letters of July 23d and 29th have been received, and yesterday two, with the bills of goods for the store, Aug. 5th and 7th. We are all delighted with your progress, quite beyond expectation; but I fear the *spirit* is too strong for the mortal frame. Your preaching three times a day in large churches, I feel, will be more than you can bear. When the excitement is over, I fear you will find that you have done too much. God has strengthened, may he support you. Your last was a short one, from Hartford. We are surprised you do not get our letters; but before this, some must have found you. Work has gone on brisk here for the last week; the new roof of the cabin is on, but we are still in confusion, but hope to get arranged in the course of another week. You will hardly recognize the cabin. It is raised three logs — a garret made over the kitchen. The sitting-room raised to nine feet instead of six; a large window in at the west end, and a fire-place building at the east side of the room. A partition crosses the entry, giving a small bed-room,

and the back buildings have the roof righted to a good pitch, and mended, so that there will be three small bed-rooms, besides the men's room, all which will be very convenient. D. says the whole will last ten years. Without the repairs, the house was no longer habitable in winter. I hope what he has done will please you. Nothing has yet arrived from N. O. but the box of books I mentioned. Remember us kindly to all dear friends where this may find you. I have no time to apologize for a short, poor letter, having much to do, and, as usual, waiting until the eleventh hour, every moment expecting the mail. But always and ever

"Your affectionate wife,

"S. M. CHASE."

The next shows what justified the expense of these improvements, in a missionary Bishop.

*"Hollon Rectory, July —, 1840.*

"MY DEAR MRS. CHASE: —

"I had the pleasure of receiving the dear Bishop's letter from New Orleans, and was delighted to see how the hearts of his friends were opening to receive him, and to aid his great undertaking. I address myself to you, my dear madam, in reply, not knowing where your beloved traveller may have bent his steps since he wrote to me, and yet hoping that by the time this reaches the Robin's Nest you may again be cheered by his society.

"I have the great pleasure of announcing to you, that two days ago I received a letter from a dear friend, who will not let me mention his name, saying that he had ordered fifty pounds to be paid to the account of Bishop Chase, at Messrs. Horries & Farquhar's, St. James street, as his own contribution, and twenty-five pounds for his daughters. It is entered as coming from friends of mine; and in reply I have told him that he has not only done the kindest thing possible, but in a manner to give me the greatest possible gratification; for not having myself the means of helping as I could wish, he thus makes it appear in my name. I hope we shall make up the one hun-

dred pounds with a few other donations; and then, dear madam, I wish to commit this sum specially to your care. It is given to *cheer the heart* of the dear Bishop, and to encourage him in his work; but that heart can never be cheerful, if it sees you oppressed with toil and care. It must not therefore go for any ornamental works for the college or the chapel, nor for any extension of the building. It must go to relieve your mind from cares that have, I am sure, already come upon you, and from exertions that are too much for your strength; and in this way you will be strengthened to strengthen your invaluable husband, and to exert all your energies to persuade him not to attempt more than he has the means to carry on; for if he does, he will come under the rebuke of Luke xiv. 28—30; whereas, if now he just brings into use what he has already done, he will receive the praise and congratulations of all. I hope, therefore, this is the last time that he will have to appeal to the public, and that when once he gets back to you, he will settle for life, and that all his energies will be turned to the spiritual concerns of his interesting and immense diocese. What a charge it is! and what an honor to be permitted to be, as it were, the rallying point for so many who may become the faithful soldiers of the Lord Jesus Christ. My dear friend, in writing to me with his generous contributions, says: 'May he long live to accomplish what he has planned, for the glory of his Master and the good of souls; and then he will be entitled to what was said of Bishop Hall, which I turn into an epitaph for him:—

HERE LIES BISHOP CHASE,  
WHO DIED FULL OF YEARS BUT FULLER OF GRACE.'

"I just copy this to show you the pious interest taken by this friend in the dear Bishop, who I hope will be with you to read this, or at least that you have good accounts of him and his progress towards you. The seeds he and his dear Mary gathered were for this friend, but they never arrived, neither could I learn what became of them.

"Adieu, my dear madam, and believe me most truly yours,

"ANNE TYNDALL."

To this letter was sent the following reply:—

*"Robin's Nest, Illinois, Sept. —, 1840.*

"MY DEAR MRS. TYNDALE:—

"My dear husband inclosed me your kind letter, forwarded from me to him in Charleston, and at the same time mentioned he had written you an answer. My heart dictated an immediate reply to your affectionate communication; but at that time I was attending the sick bed of a relative. As returning health again blessed our little circle, news came that my dear husband was ill,—very, very distant from us. It was what I had long expected to hear. His ardor in his Master's cause I feared was carrying him beyond his strength. But He whom he serves was with him; and the last mail brought us the cheering intelligence that he should in a day or two leave Connecticut for home, though rather on a circuitous route, hoping to see us all in October. My spirits thus enlivened, I feel happy in addressing you.

"To our unknown benefactors I would offer thanks; but these are so common, and often proceed from hearts that value the gift more than the giver, that I refrain. Say, then, if you please, dear madam, they are remembered when I supplicate that, for temporal favor received, God would pour on them abundantly spiritual gifts.

"How can I ever doubt His care, when He inclines the hearts of Christians in a distant land to supply our wants here in the wilderness? As you remark the sum is 'committed to my care, to dispose of as may most cheer the heart of the dear Bishop,' you will be pleased to hear in what way I employ it. Our habitation, though pleasant enough in summer, is rather a sorry one in winter. I have therefore availed myself of this generous donation to convert our humble cabin into a convenient and warm cottage. This is now nearly completed, and I doubt not my dear husband will be quite satisfied with the expenditure, and enjoy it tenfold, as it is an evidence that Christian hearts feel for him though oceans separate us. Perhaps I ought to say something of the fund collected by Mrs. Wiggin, some years since, for this object, and to which you, dear madam, were a liberal contributor; but my husband has



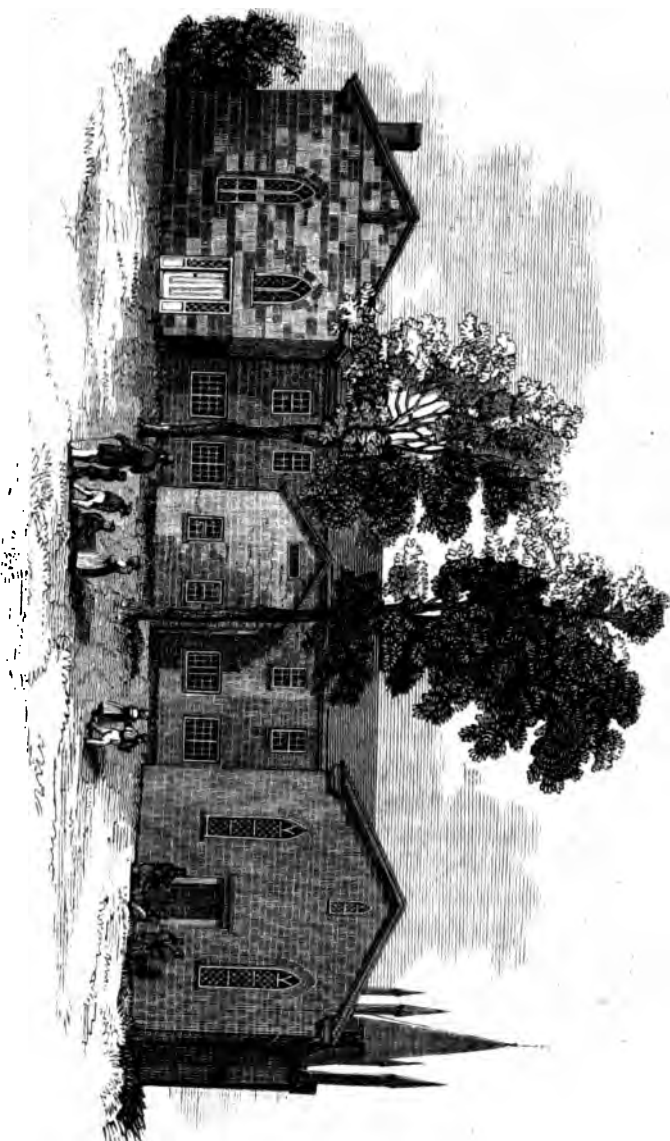
certainly told you all about it, and you must feel assured it was a thousand times better employed. It would do your heart good to look into Jubilee chapel,—the pulpit, desks, and folding-doors of black walnut, the pews painted in imitation of oak, everything plain, but very neat, and in good taste. The sound of the bell almost makes me weep. Though we, after many years, are so blessed, yet to how many in Illinois do the lines of Cowper apply:—

‘The sound of the church-going bell  
These valleys and rocks never heard.’

“Rushville, at the south, sixty miles, is the nearest Episcopal church, and that is without a clergyman; Chicago, one hundred and sixty miles to the north; to the east and west, many families, and but one church. Last Sunday was our monthly communion. It was fine weather, and eight new members joined us from Farmington, twenty miles distant; six of them had lately moved in from Philadelphia; they were Irish, though for some years residing in the States. Here then is a nucleus for another church, if we had a teacher to give them. But where is he to be found? Not in the eastern states; the demand there is greater than can be met. In this state of things, say not, dear madam, that I should urge my dear husband to ‘settle for life.’ Nothing would be more congenial to my feelings or his. But duty is before him—he must labor for another generation. Population is thickening around us. Ignorance and vice have rule. What can the unaided efforts of one man do? When at home, his heart sinks at the very calls for help that he is not able to render. He travels through his diocese till his voice and strength are gone, and he returns to await and reflect that he has done **NOTHING**—nothing to meet the exigency. Thus years have passed. But he knows a religious education for the youth—a school for the prophets—would make this wilderness bloom and blossom as the rose. Yet he is poor; he has little influence. It is all true, and he might fall under the threatened rebuke you allude to; but experience has taught him his **Master** is rich and powerful. In His strength he goes on; in His strength he has been successful; when he trusts in his







PERSPECTIVE VIEW OF KENYON CHAPEL AND COLLEGE FROM THE SOUTH.



own, he will fail. That this time may never arrive, let him have the prayers of his dear English friends. They have his and mine.

"Most truly, believe me, your grateful and affectionate friend,

"S. M. CHASE."

Having made the reader acquainted with the Robin's Nest, perhaps he will not be unwilling to take a survey of all the grounds, and the degree of improvement to which the writer's plans had progressed at that time, as faithfully and accurately related by a stranger, and given to the press.

"A DAY AT 'JUBILEE COLLEGE' AND THE 'ROBIN'S NEST.'"

"Having lately had the pleasure of a visit to the above-named places, it has occurred to me that I might gratify some at least of your readers by a brief account of what I heard and saw. Had I any talent at description, I would endeavor to give you some idea of the situation and appearance of a residence which, from its name, as well as the character of its owner, is, I doubt not, an object of curiosity with many. Suffice it to say, that it is approached by a gradual descent from the south, and stands near the steep declivity of one of those bluffs in which the prairies almost invariably terminate, on approaching a water-course. These bluffs, which are a feature hardly less peculiar to the country than the prairies themselves, are sometimes bold, sometimes covered with timber, but more frequently with scattered trees without any undergrowth. When seen from the adjacent lowlands, they frequently have the appearance of mountains in miniature, so various are their forms, and so abrupt their terminations. On one of these, bounded on opposite sides by ravines, running parallel to each other, so as to form a rectangular plat of an acre or two, stands the 'Robin's Nest,' so called, I am told, because 'made of mud and sticks, and full of young ones.' But though rude at first, and so badly constructed as to expose its inmates to the rude blasts of winter, while cut off, in a great degree, from the sympathies of the world without, it has, during the past season, been greatly improved in com-

fort and appearance. It now presents a very cheerful, cottage-like aspect, inviting to the traveller, and affording no unfit emblem of the Bishop's altered feelings and prospects, now that Providence is once more giving him favor in the sight of men.

"On the opposite side of the Kickapoo, the bottoms of which are wide, free from timber, and very fertile, the highlands are less broken towards the creek, and more elevated. On the principal ridge, which is slightly curved towards the south, so as to form a crescent of several hundred yards in length, are all the improvements hitherto made on the college grounds. And for the purpose designed, I have never seen a spot combining so many advantages. In the first place, it is easily accessible, by means of the Illinois and Mississippi rivers, and Michigan canal, to a large extent of country, destined, at some future day, to be densely populated. The prospect, extending several miles up the valley of the Kickapoo, is remarkably beautiful and attractive, even on a bleak, cloudy day in the dreary month of November. On the ground there is an abundance of clay for making brick, and wood to burn them. Two hundred thousand are now on hand, ready for use the next season. There are on the premises, also, inexhaustible beds of the best bituminous coal. Within two or three hundred yards of the chapel commences a stratum, four and a half feet thick, which 'crops out' for a quarter of a mile along one of the ravines by which the grounds in the rear are broken. Down another of these ravines, only a half a mile distant, a quarry of freestone has recently been opened, which promises to furnish, in abundance, excellent materials for building. Limestone is also found on the premises, but not of the best quality; nor must I forget to mention, among the natural riches of the place, an abundance of pure water—two bold springs uniting their currents near by, and affording sufficient power, by the aid of machinery, to convey the water wherever it may be needed.

"Such are some of the natural advantages of the site on which have already been laid the foundations of an institution to be forever sacred to the interests of religion and learning in connection with the Church. And when it is remembered

that its projector and founder had been twice disappointed in regard to a location, before fixing on the present site, it will hardly be thought superstitious to regard the occurrences by which his original plans were defeated as brought about by the interposition of a wise and ever-gracious Providence.

"Besides the chapel and school-house, the buildings already erected are a private dwelling, a store, well filled with staple goods, the property of the college, and a large boarding-house, not yet finished, with spacious galleries in front, and designed ultimately for a hotel. The chapel, which is of stone, with a tower, buttresses, and Gothic windows, had been consecrated a few days before our visit. Together with the school-rooms, it forms a cross, and, being surrounded by stately trees, it presents, at a little distance, a venerable and imposing appearance. In its internal arrangement and structure, economy, convenience, and taste, seem to have been combined in an unusual degree. For the last year or more, the Rev. S. Chase has been residing on the premises. When he first removed thither, it was his expectation shortly to engage in the work of teaching; but the faithlessness of contractors, who had agreed to saw or furnish the necessary lumber for the college buildings whenever it might be needed, has so far retarded the completion of a boarding-house as to have rendered it impracticable thus far to receive pupils from abroad. This obstacle, however, will soon be removed; and, to prevent like interruptions in future, a valuable saw-mill has recently been purchased, about two miles down the creek. To this it is proposed to add a grist-mill, for the convenience of the neighborhood, as well as college settlement; and from these, together with the store, the institution bids fair to derive a very considerable revenue towards defraying its current expenses. Mr. Chase, in the mean time, has not been idle. In addition to the care of an extensive parish, and the regular performance of public worship, he has been almost literally the Bishop's right hand during his long absence. For his important services he deserves the thanks of all those who pray for the prosperity of Jubilee college, or feel an interest in its welfare. That such is the case with many of your readers, I have no doubt. That they may manifest that interest by



giving of their abundance, as well as by their prayers, is the fervent desire of one who entertains for them a very high regard.

VIATOR.

*"Illinois, Nov. 24, 1840."*

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## CHAPTER XXXIII.

OCCURRENCES FROM 1841 TO 1846.

Of all the letters hitherto offered the reader as parts of the history of the author, it may be truly said that they were written without the remotest idea that they would ever meet the public eye. As those written after the period when the design was formed of giving his history to the world in its present form might be deprived of that kind of interest which would otherwise attach to them, the writer forbears to insert but few more of his own, but relies for the history of his public acts, for the remainder of the time to which this memoir is designed to extend, upon a few extracts from documents already made public, which are given under the dates of the several years to which they respectively belong.

1841.

The following answer to a most unblushing proposition of the so called "Bishop of Arath," that the Bishops and clergy of the Protestant Episcopal Church should without further parley go over to the papacy, was republished in England and Canada, and was noticed because it said all that *was* necessary in a few words. It is here preserved as a testimony to the opinions of the writer on an important subject, which he has never seen cause to change.

*"To the Rt. Rev. Bishop of Arath, and coadjutor Bishop of Philadelphia."*

"RT. REV. SIR :—

"I have received your printed letter, dated the 'Feast of St. John's, 1841.' Not knowing what my brethren, the Bishops

of the Protestant Episcopal Church in the United States, to whom it is also addressed, may say to your extraordinary proposition to become Romanists, I have the honor of returning you the following answer for myself.

"That branch of the Holy Catholic Church (not Roman) in America, whose Bishops you have thought proper to address, and invite to leave their parent and primitive stock—the Vine Christ Jesus, whose only 'husbandman' is God the Father—to be ingrafted on the Romish Church, is cherished by the blood of her martyrs. You cannot be ignorant that we are all deeply conscious of the fact of these martyrs having died rather than own the corrupted creed of the Romish Church, or submit to the usurpations of her self-created pontiff. That it should ever have entered your mind to invite us to return to that Church, and submit to their hierarchy, seems strange; and that we should do it with our eyes shut, and our tongues tied, in obedience to your invitation, is no compliment to our understanding, and no evidence of your humility.

"You tell us '*to look up*' to 'the chair of the pope.' We reply, we would rather look up to the throne of the true God, and, through Jesus Christ, implore heavenly grace and strength to resist temptation to sin.

"You, with seeming triumph, point us to the little pamphlet called 'The End of Controversy.' We would humbly direct your attention to the Holy Bible, wherein is set forth the end of the world and the fall of spiritual Babylon.

"In reference to the point in question, we would most respectfully recommend to your serious perusal, Dr. Barrow's work on the Papal Supremacy.

"You are pleased to say 'that you cannot come beyond the precincts of the (Romish) Church, to reach us in our present position; and therefore, *from afar*, you raise your voice' to make us hear your entreaties to come to the pope.

"Now, Rt. Rev. sir, we would spare you the trouble of raising your voice any higher, by answering forthwith that *we do hear*, and beg leave to assure you that your being *afar off* from us might be matter of regret, were we acquainted with your personal and private virtues. But as this is not our happy lot—as we know you only by your present 'RAISED

VOICE, AFAR OFF,' inviting us (I cannot say tempting us) to commit a great sin, by acknowledging an earthly spiritual monarch in 'calling the pope our master,' when Jesus Christ is our only universal Bishop, as he and he only was such to the apostles and first Bishops of the Church, in those primitive days, we confess we do not regret your distance from us. If you must 'RAISE YOUR VOICE' and cry aloud to us, on a subject so repugnant to our consciences and abhorrent to our feelings, we can only express our sincere wishes that the distance between us were much greater than it is.

"But in this and in all things, we would pray for grace to submit to the will of God, and that which we cannot prevent nor remedy, bear with resignation.

"In all things consistent with the will of Christ, the Bishop of our souls, I am, Rt. Rev. sir, your faithful servant,

"PHILANDER CHASE, *Bishop of Illinois.*"

While in attendance upon the General Convention of this year, the writer sent forth what, in view of the great difficulties of crossing the mountains, he called his "last appeal" for Jubilee college. No response to these few earnest words affected him more than the following letter :

" *To the Right Rev. Philander Chase, Bishop of Illinois.*

"RT. REV. AND DEAR SIR:—

"My first lesson, Rt. Rev. sir, was to 'love God;' my second, to do good according to my ability; and though but a child of eleven years, I am already sensible both of advantage and pleasure, in having had these lessons daily inculcated.

"An unexpected bequest puts it in my power (with the consent of my parents) to devote a small sum to the cause of 'missions,' and your 'last appeal' will receive the balance *in my treasury*, which I empty with heartfelt satisfaction into the 'treasury of our Lord.'

"I feel it, venerable sir, a privilege of no common occurrence, that *I can*, in my youthful days, respond to the voice of an aged man, who has so long and faithfully labored in the vineyard of his 'Master,' and I desire no greater pleasure than the consciousness, as I advance in years, and hear from your

distant 'home,' that the dew which has fallen from heaven on your 'rose of the western prairies,' and blessed the work of your hands, has, like the 'little one' of Scripture, 'become a thousand, and the small one a great nation.'

"*I come up with my little mite to lay one little stone in 'Jubilee college;'*" and I ask of its venerable founder, that he will commend me to God, whose young servant I trust I am, that I may also follow the Lamb (through life) whithersoever he goeth, and that, like yourself, I may have grace given me to persevere.

"That you may long live to enjoy the work of your hands, is the earnest desire, Right Rev. and dear sir, of a little boy of the Episcopal Church, New Haven, Ct.

"Inclosed is thirty dollars."

Another gift, which in like manner affected him, was entitled

"A CHRISTMAS OFFERING.

"This piece of gold (two dollars and fifty cents) is presented to Bishop Chase by one who has long felt a deep interest in the success of his efforts for the extension and good of the Church—sympathy for his trials, hardships and sufferings, in the hope that it may help to raise one stone in Jubilee college, and cheer the heart of its benevolent founder."

Now it is the consciousness on the part of the writer that these little precious offerings are the fruits of faith in devout souls, in the fulfilment of God's promises to such as seek his glory and mean to die in his service, which cheers his soul when perusing and reperusing the words he has quoted. And who knows but there may be many such in his native land, who pray for his success in this last struggle to plant the Church and open a fountain of religion and learning pure and perennial, to irrigate our western wilderness? It is not so much in the *amount* of the gift, as in the *power* of the *great Giver* of all good things, that he would trust; and when he sees the exercise of the faith in that power which His word requires, by those who continue to pray unto Him, it is *then*

that he is most cheered. The soul leaps forth from the dungeon of despair, in which the enemy would confine it, and the spirit rejoices in God the Saviour. His country *will* think of him; the children of our Heavenly Father will sustain him; and Jubilee, as Kenyon, will be established before he dies. If the times are bad, God's power will be more conspicuously merciful. Instead of being discouraged by the magnitude of the difficulties before us, his faith becomes the more unshaken in the power and goodness of Him who punisheth us for our sins.

1842.

A certain well-known event in the history of the Church in America, this year, called forth the following note of warning:—

*"A Letter to a Bishop of the Protestant Episcopal Church, by Bishop Chase, of Illinois.*

"INTRODUCTORY NOTE.—The following letter was written to an individual; but finding the sentiments of esteem and affection applicable to so many of his brethren the Bishops, and the general sentiments such as he would desire to be made known to all his friends, the writer thinks proper to print the whole without any *particular* address.

"LETTER.

"MY VERY DEAR BROTHER:—

"I am glad to hear of your health, and to be assured of your kindness towards one so unworthy as myself. I have had so little correspondence of late with my brethren the Bishops of the American Church, that a tender word from any one of them affects me almost to tears; much more am I moved with pleasing emotions, when addressed in this way by one whom I esteem so highly as yourself.

"I rejoice to be made acquainted with your sentiments with regard to *Romanism*. I perceive that the memory of the past serves to guide your opinions and practice for the present and the future. The bloody pages whereon are written the names of our suffering ancestors are not, I thank God, obliterated by the sophistry of modern apologists for the Church of Rome.

In your sentiments on this subject I entirely concur. By never forgetting what Rome hath done, we shall be guarded against her insidious wiles to effect our destruction in future.

"I am shocked at the sentiment, (surely, it must be in a small circle,) viz., that it is policy to approach as near as we can with safety to the doctrines and usages of the Church of Rome. Such persons surely are not aware that Rome is a precipice including the gulf that is beneath her. God grant that we may have the wisdom to keep the wheels of the Lord's chariot at a distance from her! To illustrate the full meaning of this expression, I beg leave to relate the following story :

"A certain king, just and merciful to his subjects, and benevolent to his household, once published his wishes to hire an experienced and trusty *coachman*. Many appeared, all being most solicitous for the appointment.

"The whole kingdom was mountainous. It was therefore an indispensable item in their examination that the appointed coachman should be skilled in avoiding precipices. The question was, How near can you drive to the road's edge with safety to the coach and passengers? One said he could do so within the distance of a foot; another said he could do it within half that distance; another, more bold, exclaimed that he knew so much, and was so good a driver, as to need no more than one barley-corn of space between his whirling wheels and the frightful precipice. 'This is brave, indeed,' said the king; 'but what security will you give me that your skill in driving will not fail us in time of peril?' To this, the king had no reply; when turning round with anxious look, the eyes of his majesty were met by those of a modest, well-experienced youth, sparkling with loyalty and faithfulness. 'And what will you do,' said the king, 'if I appoint you to this important office?' 'Do! may it please your majesty: I will try to do my duty in preserving your majesty and household, by keeping the royal carriage as far from the precipice as possible.' It need not be added that prudence and faithfulness were preferred to vaporizing temerity.

"It is said that approximations to Rome are innocent. Not so. It is a sin to think of Rome's idolatrous practices without

abhorrence. These I regard, as our Lord taught us to estimate another sin, of which it is a shame to speak. Rome is so polluted as to desecrate a chaste and well-disciplined mind. To look upon her with complacency is the adultery of the heart of which the Saviour speaks. From this sin, at this time, we have great reason to pray, in the language of your Litany, 'Good Lord deliver us.'

"Again: It is said we do not study Romanism enough. She hath truths as well as errors in her creed. This is not denied. Nor is it denied that there are ingredients of pure nourishment in the poisoned loaf. But who ever thought of analyzing at every meal the bread that has poisoned its thousands? Must we now stop to learn the process of an arithmetic long since understood? Must we be stigmatized as unlearned because we do not keep the horn-book of papal corruptions before our eyes? It is a long and hard lesson that cannot be learned in three hundred years. It is a blind eye that cannot distinguish plain sentences when the letters are written in blood. The history of the English martyrs shows that this remark is not irrelevant. The same may be said of that relating to the Protestants in France. The revocation of the Edict of Nantz (which was a solemn covenant made by the highest earthly authority with the Protestants, and broken at the command of the Church of Rome) included in its train the murder of more than a million of souls. Only one night heard the dying groans of many thousands, all slain at the instigation of the Church of Rome; so proven by her ordering such rejoicings, processions, and masses, at the news of these bloody deeds.

"And are not these evidences sufficient to form a righteous judgment of the character of Romanism? Is it yet an open question?

"To make a full statement of the errors of Rome is not the object of this letter; yet the great crime of IDOLATRY ought always to be exposed when alluding to her abominations. In proportion as she would conceal this sin even from her own children, by mutilating the commandments of God, even so should every Protestant hold it up to the execration of Christendom.

"In the mass she exhibits to our view a *made god* sacrificed — '*mactated*;' and then adored, by falling down to it in the highest act of worship; so that if Rome be not IDOLATROUS the worst species of that sin cannot be defined.

"The Romanists excuse themselves in their common image worship, as Lucian did the heathens, by saying they do not worship the image, but a God whom that image represents. But the IDOLATRY OF THE MASS is of a more deep-stained sin. By their own acknowledgments, the wafer is not a representative of God, but God himself; not only the body and soul, but the divinity, of the Eternal Son of God. Such is that which they carry about the streets to be adored by all men. In Roman countries all must kneel to it as unto Jehovah. Pagans blush at this; yet this was required of our ancestors; and rather than be guilty of such a sin, they freely suffered by being burned to death. But Rome is said to be changed now. Indeed! Where is the proof? Hath she ever recalled any one of her decrees? Hath she ever withdrawn any of her pretensions to be mistress of the world, as well as the directress of the consciences of men? Where is the manifesto or bull from the pope that Rome hath changed her character in any one respect? And how *can* she? Can *infallibility change*? By making all her vassals—all the members of her communion—believe and own her by oath to be infallible, she hath incarcerated herself in error, and thrown the key away. In this prison she hath riveted fast her chains, so as of necessity to perish in her sins.

"And now, dear brother, is it true, as I have heard, that any of the weakest among us can be so deceived by her gaudy trappings and silly ornaments, mostly taken from heathenism, as to have imbibed *hankerings* after the Church of Rome, that 'Baal-Peor' of modern days—that rail-car, propelled by the steam of *Jesuitism*, and the '*Leopold Foundation*,' now carrying, in her last efforts, so many souls to ruin?

"It may be said, that the indications to Romanism are small, and not worth the notice. True, yet they are *progressive*. If any one, ten years ago, had told me the substance of what hath appeared in certain prints favoring Rome within two years past, the same would have seemed incredible. I



know these are small beginnings; and so is a flame in its incipient stages, yet where there is combustible matter to feed it, all that is dear to us may be soon consumed. I would put forth my hand, therefore, to quench it, though myself should perish in the attempt. Surely there is reason: for already has this spirit to unprotestantize our beloved Church consumed much of our sweet communion among the clergy, and impaired much of the confidence of the laity in our public institutions. For however desirous they may be to *bring their offerings*, yet who would not feel discouraged when beholding what has lately passed in one of our eastern cities. That the Church will eventually arise from her supineness in regard to Rome, I have little doubt. Nay, my faith is that she will cast off every garment spotted with idolatry as she would a thing defiled; and this to my mind is as sure as that we are the descendants of the martyrs.

"But before this is effected, it is feared much evil will be done. Our progress will be checked; our institutions all neglected, and some of them fallen into the hands of the enemy; our missionaries all starved or driven to other professions for a living; and perhaps whole dioceses in the west broken down or annihilated as if they had never been. May the Lord forbid such consequences as these!

"But why doth an old man just descending into the grave speak thus to his brother who knows more than himself? Because he wishes to bear his dying testimony to the truth. When invited, a short time since, by a papal prelate, to join the multitude who, as it was vauntingly said, were crowding the paths that lead to Romanism, he felt it his duty to say a few words, not by way of argument, for who can argue with the *beast with one horn* that raiseth itself up with the ribs of the martyrs in its mouth to devour much people, but by way of defiance, as David defied, in the name of the true God of Israel, the Goliath of Gath?

"In the same spirit of self-abasement, yet of entire confidence in Divine support, he would now speak, 'that all Israel may know that the Lord saveth not by sword and spear, for the battle is the Lord's, and He will give his servants the victory.'

"One word more, and I have done. The disposition to *reform the reformation* is (for the reasons assigned in this letter) as dangerous as it is foolish, and should receive a due rebuke from every Protestant Bishop. To be in the Church with Romish sentiments is a crime, and as such should be punished. Rome hath pronounced *a curse* upon us, and to partake of her sentiments is no less than self-condemnation.

"With these remarks, and hoping for a free interchange of sentiments on this and all other important subjects to the Church of Christ, I am, Rt. Rev. and dear sir,

"Your faithful friend and affectionate brother in the Lord,

"PHILANDER CHASE,

"*Bishop of Illinois.*"

1843.

To his Convention of this year the writer says:—

"It will cheer your hearts, and those of thousands, to be told that the great work of building up Jubilee college is progressing. Notwithstanding the long sickness with which it pleased God to afflict me last winter, the work of preparation to erect the west wing went on slowly but surely. Many other buildings it had been found absolutely necessary previously to erect. That in which my family now reside, containing fourteen rooms, designed for the accommodation of the female department, while the *west wing* is being built, is the most important.

"What renders it most grateful, is the good health and pure morals of the pupils. Not a student has been sick, and none have exposed themselves to the least censure. The number is small, but, considering the unreasonable prejudices, and the extreme difficulty of the times, we have no reason to despair.

"Our excellent library, and other means of acquiring a theological education fitted for the ministry in the far west, have attracted some to us of great promise; and we have reason to hope that others are preparing to become candidates in Illinois.

"The organization of a number of new parishes in my travels through the diocese, and the great desire to obtain the preaching of the gospel and the administration of the sacra-

ments, manifested by a vast number of our scattered flock, are circumstances truly cheering; could these be supplied with clergymen fitted for the work, the increase of the Church evidently would be great. We want pious, strong-minded, faithful, fearless men, to come among us; men well grounded in the doctrines of primitive Christianity, and by no means inexperienced in their defence against Romanists on the one side, and the neologists and levellers on the other. Let such come among us and pervade our land, and the wilderness and the solitary places will be glad for them, and the desert shall blossom as the rose. My visit to Dixon, Galena, Rock, Fox, Dupage and Des Plaines rivers, in the north of the diocese, was exceedingly interesting. Being accompanied by my son, now in holy orders, my age and declining years did not prevent the full amount of usual services. Scarcely a day passed in which we did not preach once, and many times twice in the same day, and on Sunday usually three times. These duties, when I arrived at Chicago, had well-nigh exhausted my strength, yet we continued our labors there and at Juliet without cessation. In passing, on Sunday evening, after having held services in Juliet, to Yorkville, the appointment at Fairfield, on the Dupage river, was met by my son, who preached in the night to a respectable congregation, though it rained hard. My own strength gave out, and I was obliged for a time to seek rest. The next day we reached Mr. Stevenson's, and held services, and confirmed, in his new barn, neatly fitted up for the solemn occasion. Here a parish was organized, and I have little doubt if they obtain soon a faithful clergyman, that the spirited exertions of a few gentlemen, whose subscriptions on the spot to build a church amounted to several hundred dollars, will be finally successful. At Vermillion river I arrived too late to fulfil an engagement, and it was well that it so happened, for a bilious complaint, accompanied by unusual exhaustion, urged me, and scarcely could I reach home before complete prostration succeeded it. From this debilitated state I recovered so as to make another visit, and confirm in Rushville and Quincy. In returning home, I officiated in several places; but it was too much for me, and I suffered nigh unto death the whole fall and winter and spring

following. As soon as the usual time of travelling had arrived this spring, I made my appointments, and set off for Albion and the southern part of my diocese. At Tremont I officiated on the first Sunday after Easter; in Springfield on the 6th, 7th, 8th, 9th, 10th, and 11th of April. But here I found, on Tuesday, 12th, I was able to proceed, on account of the badness of the roads, no further; my horses fell in the mud, and we were obliged to extricate them with another and stronger team, the accounts of the difficulties of travelling ahead being truly appalling. The streams also were very high, and not well bridged. I was obliged to return by steamboat to Peoria.

"Your Bishop has travelled during the past year on Episcopal duty one thousand two hundred miles; baptized six adults, and thirty-four infants—total, forty. Confirmations:—at Rushville, fourteen; Dixonville, two; Galena, eleven; Rockford, five; Belvidere, one; Batavia, five; Chicago, eleven; Juliet, one; Oakhill Farm, three; Quincy, six; Mendon, one; Jubilee chapel, six. Ordinations, two."

The writer was occupied from June 11th to July 10th of this year in one of the most laborious visitations ever made by him, in the extreme southern parts of his diocese. The fatigue of long journeys and the great heat caused a severe illness at St. Louis on his return.

After his recovery, more than nine weeks were spent in the most arduous duty of visiting his scattered people over the vast prairie state, ere the rigors of winter set in. Even during that inclement season he did not relax his exertions. An account of a visit made at this time is given at length, in the form of a published letter. It was between the 10th and 17th of January.

1844.

*"Jubilee, January 19, 1844.*

"MY DEAR FRIEND:—

"I wish to tell you a story about Church matters, in as short a manner as possible.

"After officiating at Jubilee and the neighboring parishes during the joyful season of the Nativity and the beginning

of the Epiphany, we, both my son the clergyman and myself, set off together on the 10th day of January, to fulfil an appointment to preach in Bureau county, about forty-five or fifty miles from Jubilee, northward. The snow being sufficiently deep, and the weather very cold and likely to continue so, the journey was commenced in a *sleigh*. For about ten miles the road lay through an inhabited country, and then commences a *prairie* twenty-two miles across it, to *Boyd's Grove*. Placing myself in the bottom of the sleigh, drawn by two fleet horses, and being covered with my favorite wolf-skin blanket, consisting of skins caught by my own family while in our exile in Michigan, seven in number, sewed together, and lined with choice flannel, I was conveyed in great comfort and with great rapidity over the expansive waste and through the piercing north wind. 'Are you alive, dear father?' said my son, when the blast seemed to lull so as to allow him to catch his breath. 'Yes, my dear son, I am alive and very comfortable. And how are you?' 'Cold enough; I shall indeed perish if I do not get out and run on foot to give exercise and warmth to my almost frozen limbs.' More than once was this done before we reached the settlement, where we found warm fires and a hearty welcome.

"On the 11th, we visited some English people, among whom there was one lady born and bred in London, near Smithfield, where the Rev. John Rogers, a friend of the Church of England, was burned by order of the Roman Catholic Queen Mary. This lady, from the metropolis of the world, and thus locally allied to the Protestant cause by the blood of the martyrs, seemed as glad to see us as we were rejoiced in finding her a lamb of Christ, astray as she was in our far western prairies. She said she had been for several years feeding in strange pastures, but was now rejoiced to be gathered again into the true fold of Christ, and would most heartily join such as would coöperate in building up the Episcopal Church in the neighborhood. About three miles from this lady's house we had appointed to hold service. Myself addressed the congregation on the subject of being duly prepared in our minds when we pray and make confession of our sins, not to man but unto God; after which I read prayers and

my son preached. It came on to rain, and in the midst of it, we had seven miles to ride to Mr. Young's, where we had promised to preach the next day. It was dark long before we reached his house. How cheering were the looks of his dear family I need not say. The next day the snow nearly left us, yet the neighbors came to church in considerable numbers. Myself preached the sermon, and my son read the prayers. This was on Friday. That night the wind changed, and the weather all of a sudden became extremely cold. The reason for resting will shortly appear. We dined at Dr. Swanzy's the next day, when it was observed that seldom, if ever, had there been known so violent, and so suddenly raised, and so cold a wind, insomuch as to prostrate the fences and endanger the lives of travellers.

"At Dr. Swanzy's table we saw a fair specimen of Irish Protestants. To say this, is enough to assure the reader of a hearty welcome, and every reasonable and social enjoyment. That which made the dinner truly Christian, was the noble offer from the good doctor and Mr. Milling of forty acres of land (twenty each) lying in a body, on which to erect a parsonage and build a church. In time, this rich endowment of the best of land, all of it this moment fit for the plough, will nearly maintain a minister of the Lord Jesus. It will be deeded as an eleemosynary donation for the benefit of a minister of the Protestant Episcopal Church in the neighborhood of *Erindale*, Bureau county, Illinois, forever, in trust of the Bishop of the Diocese for the time being. This offer was accompanied by one from Mr. Young, of twenty thousand brick, or fifty dollars, for the same object. The good doctor gave us the use of his light wagon, now the snow was gone, in which we proceeded five miles to Indian Town. By a communicant who had attended the administration of the holy sacrament at Jubilee chapel, (forty-five miles off,) the appointment of divine service at Indian Town, on the 14th of January, had been made known and duly spread, so that a great assembly came together, 'from the regions round about.' The greatest decorum was observed by the audience, and we hope the true gospel of Jesus Christ was preached. The Prayer-book was explained, and many were induced to join in the

service who were before, by reason of their ignorance, prejudiced against it. Five persons received the apostolic rite of confirmation, and the Lord's Supper would have been administered, had it been possible to procure unadulterated wine, to perhaps fifteen or sixteen devout communicants of the Episcopal Church then present. Many others, amid the confusion of sects and parties around them, are looking to the Church as a place of spiritual refuge. But one opinion seemed to prevail, that if there could be a missionary fixed in the neighborhood of Indian Town, in Bureau county, Illinois, great would be his success in the building up of the walls of Zion.

"Monday, the 15th, the air was full of fog and misty rain. On our return home, we called and dined with Mr. Boyd and family, who live on the edge of the grove bearing his name. At half past twelve we were again in our wagon.

"In the midst of the twenty-two mile prairie, which we had now again to traverse, there is an object dear to travelers. It consists of a few lone trees, which must always be kept in view by those who cross it. It is precisely in the middle. (How much like truth amid the extremes of this naughty world!) It directs people in the right way. Many have rested under its friendly shade in the summer's heat; and, in the winter season, when the cold northern blasts were sweeping the bleak, wide-spreading prairies, many have directed their course aright by the sight of 'Camping Grove;' for that is the name of the few lone trees here alluded to.

"Now, gentle reader, it was to this dear object that we wished to steer our course, in order to reach the grove that led directly to Jubilee, our blessed home; but we missed it, the *mistification* of the atmosphere prevented. We did not come in sight of the Camping Grove till it was too late to think of going the direct way home. We found ourselves on a road to the left of our course, which led to Northampton village. Here the landlord informed us that he had sold a gallon of whiskey, on Friday last, to a man who set out with it for Prince's Grove, just as the weather turned so suddenly cold; and that, on the following morning, he was found dead in his sleigh, and the horses nearly in a perishing condition, being stuck fast in the slough.

"This heart-rending story was the occasion of sincere advice to the landlord never more to sell a drop of whiskey, seeing that the free use of it always, sooner or later, leads to death. In this view it was urged that he must consider himself in some measure the cause of this poor man's death. He took our advice in good part, and said he would lay it to heart; which circumstance showed us a sufficient reason for our being turned out of our way.

"The road from Northampton lay, some of it, under the bluff, sheltered from the wind, which now was again turned to the north; but as soon as we rose on the open prairies, it was most tediously cold, for eleven miles, to Jubilee, where we arrived about three, P. M., in good spirits and grateful hearts that all our friends were well.

"I intend to write you a second letter soon, on the subject of two most important letters which I found on my table on my return. In the mean time, please accept of the kind regards of your faithful friend and servant,

"PHILANDER CHASE."

EXTRACT FROM AN ADDRESS TO THE CONVENTION.

"My bodily health I found to be greatly impaired, in the latter end of the winter, and spring of 1844. By reflections on the melancholy prospect before me, as to the supplying of ministers of the Gospel in the *destitute diocese of Illinois*, my mind became deeply dejected. I thought I had reason to say, with the Psalmist, 'Hath God forgotten to be gracious, and will he no more be entreated forever?' I had called for missionaries from other sources, hitherto opposed to western seminaries, because they said they could supply the demand, be it ever so great; but none answered to my supplicating voice. Foreseeing this dilemma, which I knew must happen, I had, as in Ohio, at the expense of many earthly comforts, and with the exertion of all my poor abilities, founded an institution of religion and learning in Peoria county, Illinois, in which to educate sons of the soil, who would stay with us, and help plant and cultivate the field of the Lord's vineyard in the far west. But, alas! here, though successful in one respect, in the spring of 1844, I found myself about to be disappointed in



another. Indeed, I was disappointed for the WANT OF PROPER STUDENTS. This evil, I was conscious, arose not from any blame of my own. It lay deeper—even in the nature and tendency of all, or most, of the colleges in America. Through the course of a long life, I had observed the great disproportion between secular and theological students, in our institutions of learning. As a practical result of their loose constitutions, it seems that men did not wish to know anything of God or his word, whose works they were brought together to study and investigate. Colleges and universities, whose doors were ostensibly open to all professions, exhibited, and still exhibit, for the most part, a total want of students in theology; and even in those institutions which were designed, by their founders, to favor students for the sacred ministry, the number of such as are avowedly destined for secular professions soon increases so fast as to cast religion itself into the shade, and to bring its ministers into disrepute.

“These remarks, though of a general character, I had reason to fear were about to apply to the institution which I was founding in Illinois, as they had applied, in part, to that which, under God, I had founded in Ohio; and I need not state what anguish such a reflection occasioned in my aged bosom; nor need I state, after what is known of my poor exertions of the last summer and fall of 1844, the plans and the methods taken to relieve us in this difficulty. There is sometimes in despair a saving effort; so that cowardice itself, when there is left no retreat, in its struggles becomes bravery.

“JUBILEE COLLEGE MUST HAVE SCHOLARSHIPS TO SUPPORT HER CANDIDATES FOR THE MINISTRY. Those who have wealth, though God gave all, forget their heavenly benefactor, and set their hearts on the gift, and not on the Giver; and will such support their sons for the sacred ministry? Those who have the inclination to become clergymen, or to send their sons, have not the means, small as the whole expense is made (only one hundred dollars per annum) in Jubilee college. No relief, then, but in SCHOLARSHIPS. But where, O where, were these to be obtained?

“During the period of nearly three fourths of a year, I travelled through the states of New York, Vermont, New Hampshire,

Massachusetts, Rhode Island, and Connecticut, in all of which journeyings I endeavored to set forth the duties incumbent on those who had received the gospel, to extend its blessings to others; and as an instrument necessary to the performance of this duty, I set forth the claims of Jubilee college for *scholarships*; and never did such poor endeavors meet with such good success. Thirty-four full; with two halves, making thirty-five entire scholarships, [three thousand five hundred dollars,] were filled and paid. Fourteen more were partially filled and paid. Over and above, on the said scholarships, were moneys paid, [one hundred and seventy-five dollars and sixty-two cents,] and the amount is applied to supplying clothing to such as need, and cannot be otherwise provided for. Gifts to Jubilee college received by me, besides the scholarships, in this journey, amount to one thousand six hundred and fifty-eight dollars. To these scholarships students have been appointed, giving evidence of good principles and pious behavior. Of such, and such alone, have we made choice, till our rooms in Jubilee college are now nearly all occupied.

"This change in our circumstances, thus produced by the hand of a merciful Providence, seems almost miraculous. Never were deeds of beneficence more usefully bestowed. If our donors could see this choice flock of the lambs of Christ, all pursuing, under able teachers, their studies of useful science and sacred learning — all living in love and peace with each other, and at stated times, and with one accord, all worshipping the God of their fathers 'in the beauty of holiness,' as appointed by our pure, Protestant, and primitive Church; could they witness, in the good behavior of our students, the benefits of our plan of entire seclusion from the ensnaring influence of wicked company, too often exemplified in colleges which are situated in the vicinity of towns and cities; — could they behold this *place of refuge* — this green spot — this oasis in the desert of this wicked world, giving cheering promise of '*living waters*,' — of '*wells springing up unto eternal life*,' — sure I am of their approbation.

"Something respecting Jubilee, of a public nature, having recently occurred, requiring explanation, the following history

will not be deemed irrelevant to our subject, nor out of place in this address.

"Soon after taking charge of the Episcopal Church in Illinois, I cast my eye over the list of charters granted to institutions of learning by the legislature. In doing so I was surprised to find that nearly all of them had a clause forbidding the inculcation of the creed of any sect or denomination whatever. From this [it was a natural inference] I concluded, I would have no charter from the government; for, the donations in my possession having been asked for, and given, on condition they should be applied for the benefit of such as professed the Gospel according to the faith of the Episcopal Church, and of such as were willing to *hear*, though they should not profess, the same, it was evident, that if I accepted such a charter, I would be guilty of a breach of trust. The only course, therefore, was to take the protection of common law, and perpetuate my institution by *deeds of trust*, till the people of Illinois should think better of it, and become more favorable to us. Our funds to accomplish this object were in a favorable position, and the will of the donors expressed and well known; so that, as advised by counsel, I had but to publish the conditions, and the common law would see them fulfilled. With this view, the solemnities of laying the corner-stone of Jubilee chapel took place on the 3d of April, A. D. 1839, and the same published in a pamphlet, containing a full exposition of the end and design of Jubilee college, then and there established, and the conditions on which the funds were given, and to be applied by the trustees. This mode of proceeding was applauded by the best jurists of our country, and thought, on many accounts, preferable to a charter.

"Thus all things remained, till the summer of 1844, when a gentleman elected to attend the legislature of Illinois, after examining the case, by reading the 'Review of the College,' and highly commending its design and beneficial effects on the community, told me that he had no doubt of his being able to obtain a charter at the approaching session of the legislature. I was then on lake Michigan, going to the Atlantic states. Some months after this, being in the state of Connecticut, I wrote to this same gentleman, and desired him to present to

the assembly of the commonwealth of Illinois, then in session in Springfield, a petition for a charter, which he desired should be in accordance with principles which he specified as the basis on which he received donations, and according to which he was bound to appropriate them.

"Having returned to Illinois, I found a charter had indeed passed the two Houses, and needed only the sanction of the Council of Revision, to become complete. In reading it, I was exceedingly sorry to find it the very reverse of what I had prayed for; and if accepted by me, I should betray the trust reposed in me, and be liable to a prosecution from all my benefactors. I lost no time, therefore, in addressing them a communication respectfully declining to receive it."

But undeterred or even discouraged by this check, he wrote to Lord Bexley as follows:—

*"Jubilee College, July 9, 1845.*

"VERY DEAR LORD BEXLEY:—

"I received, a few days since, your Lordship's munificent present of thirty pounds, through the hands of good Dr. Rumsey, of Amersham. For this proof of your unabating friendship for one so unworthy as myself, I am truly grateful. I am not forgotten by those whom I esteem, and God himself hath not 'forgotten to be gracious' to me a sinner.

"I remember that, in 1835, when in London, your Lordship gave me the like sum of thirty pounds, accompanied with a remark that '*although you had not the faith to think I should be able to build another college, yet you freely gave me that sum as a testimony of your regard.*' Putting my trust in God, I believed *then* you would be agreeably disappointed; and so it has indeed come to pass. Another college is founded and is now rearing its head on the prairies of our *far west*, whose walls we trust will prove salvation, and whose gates will speak praise to the Saviour of men. We have now in Jubilee college nearly fifty students, the most of whom are designed for the ministry.

"More than doubled are our means of grace since we last met in convention of the Diocese of Illinois. Our clergy are

now rising of twenty. In the course of this summer and fall I hope to consecrate seven more churches to God's glory.

"I am now about setting off for the Atlantic states, to consecrate the Rev. Dr. Alonzo Potter Bishop of Pennsylvania. Few events have ever caused more heartfelt joy to the Episcopal Church of America than the unanimous election of this worthy gentleman.

"No tongue can tell what we feel when thinking on your Lordship's own dear country. If England should fail in allegiance to her heavenly Lord, and give up the reins of ecclesiastical control into the hands of the Pope, then adieu to the liberties of mankind! Yes, my Lord, it seems I could truly say over her what our blessed Lord said of Jerusalem: 'Oh England, England! if thou hadst known, even thou, in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes!'

"My good wife will accompany me to Philadelphia. We both pray for your Lordship's happiness.

"I am in truth

"Your Lordship's faithful servant,

"P. CHASE."

On the second day of his journey homeward, from the visit to the Atlantic states alluded to in the foregoing letter, having his wife and youngest son with him, the stage upset while descending the Alleghany mountains in the night. Being crushed and trampled upon by the passengers, in their endeavors to escape, he lay helpless, till assisted to the bank by his son, who seemed to have almost supernatural strength given him to raise his parent alone through the door of the upturned coach. When his injuries were examined, they were found to consist of the dislocation of two ribs from the back, and other most serious bruises.

It was a long time which he spent at the little inn by the road-side, where he was first carried, six miles from the town of Bedford. He was waited on with the most tender solicitude by his dear wife, herself injured in no slight degree. She was constantly by his bed-side, till, four days having passed away, he felt some respite from pain. It was many weeks

before he could be moved, yet his detention there, while in a convalescent state, may have been blessed for good. It may have been ordered that his landlord, or family, who listened eagerly to what was said, should thus receive that saving knowledge of the truth to which they might otherwise have been strangers.

It was a consolation to reflect that he was not without the sympathy of his Christian friends, as well as the support of God, in this affliction.

He would, if permitted, reveal their names as well as gifts, but such a light as appears in the following letter cannot be hid.

“———, May 25, 1846.

“MY DEAR FRIEND:—

“I was very much shocked in reading a letter in the ‘Record’ of yours to the Rev. Mr. ———, in which you give an account of the accident you met with in crossing the Alleghany mountains, and the serious consequences of it. I presume *his* motive for publishing it was to draw the attention and sympathy of the public towards the subscription he was collecting to assist you in the cause of Illinois; which, although I think very praiseworthy, and I shall add my mite, yet I confess I felt more for your personal comforts, which, under the trial it pleased God to afflict you with, must require something more than sympathy; and since it has pleased God to give me not only the *power* but the *will* to offer you the only assistance I can give at this distance, I therefore beg you will accept of the sum of fifty pounds, which your friend, Mr. W., has kindly offered to forward to you; and I hope it may be a present relief to you and your invaluable wife. In return let me have *your prayers*, as we are led to believe ‘the prayer of a righteous man availeth much.’ It would be impiety in us *finite* beings to arraign the ways of Providence, but yet it seems a mystery that one whose life has been devoted to the glory of God should be thus afflicted, whilst others are exempt, unless it is to show that glory more conspicuously, by proving how a true child of God will bear it. When I reflect on these events, I can but tremble. When I read the seventy-third Psalm, I hope it is not my case, for I believe few mortals

have been so blessed, during a long life, (for I am now, Nov. 5, seventy-two years,) as I have been in temporal affairs. I was the happiest of wives for thirty-three years, and when it pleased God to take that blessing from me, I hope I bore it with the submission of a Christian. I certainly can now say, in a spiritual point of view, 'It was good that I was afflicted, as I see my happiness was too much to continue long for the benefit of my soul.' I have been blessed with the truly spiritual assistance of an excellent pastor to show me *these things*. And yet God still continues to me every earthly comfort. I have eight children happily married, (one excepted,) and I hope and trust most of them living in the fear of God. I have thirty-seven grandchildren, and one great-grandchild. I am surrounded by kind friends, and my family are affectionate and kind, and visit me all in turn; in fact, I live in the enjoyment of every earthly comfort, but as I feel I am so much less deserving than thousands that are suffering from poverty and distress, I hope I am not classed with the ungodly who are 'placed in *slippery places*.' These reflections often make me tremble, but I can only enjoy the blessings it pleases God to bestow with a grateful heart, and endeavor to dispense them to others who are less fortunate.

"Believe me, dear sir,

"Although unknown,

"Yours, \_\_\_\_\_."



## CHAPTER XXXIV.

1846.

### A FEW LETTERS WHICH SPEAK FOR THEMSELVES.

"To \_\_\_\_\_

"*Jubilee College, Feb. 25, 1846.*

"VERY DEAR SIR:—

"I thank Mr. \_\_\_\_\_ for making me acquainted with any one who has the confidence of my best friend, Lord Kenyon, and I heartily thank you for your kind note of December. What you say of the tolerance of Romanizers in the Church of England had also surprised and grieved me. My heart never

sinks so low as when thinking of the change, the shameful change, in the once beautiful countenance of my beloved mother, the Church of England. Would that your Archbishop had the youth and courage to resist popery which once dwelt in the palace of Lambeth, in the person of his predecessor, Archbishop Tillotson. Why are not his works more circulated now? His tract on Transubstantiation argues the case of Romanism on its *merits*. Had Dr. Pusey addressed Tillotson as he hath done the present Archbishop, he would not have escaped with impunity. His being permitted to remain and teach in the Church of England, is to me an enigma. Are the walls of Zion all thrown down? Hath the wild boar of idolatrous Rome rooted up all her *hedges*?

"My dear sir, when from the dissenters I came to the pure and primitive Protestant Episcopal Church, I did not think of encountering the opposite foe, the *Jesuits*. Having seen the down-hill tendency of the Independent or Congregational system, and detesting the idolatries of Rome, I thought I found peace in the Protestant Episcopal Church. In her bosom I was cherished, and for her, as for a mother, I labored, because I believed her to be the chaste bride of the King Messiah. And now, if she lose this character—whither, O whither shall I fly!

"You say that the 'Romanizing candidates for orders in England have the apparent approval of some of your Bishops, and are without any decided and becoming opposition from *most* of the others.' I cannot express to you my painful surprise at this intelligence. And yet it coincides too well with that I have seen in America. Our poor Church hangs on that of England as a daughter on her mother. If the latter go astray, the former is tempted to follow. May the Lord pity and forgive them and us, for his blessed Son's sake!

"With you I mourn the death of Bishop Alexander. We had reason to hope that God was shortly about to do great things for his ancient people Israel. But nothing is more liable to error than the fixing of 'times and seasons' which 'God hath reserved to himself.' That *Joseph will* be made known unto his brethren is certain; but *when*, knoweth no man. 'There is a famine in the land' of Judea, and Israel's



sons begin to 'look the one upon the other,' and say, 'Let us go down and buy corn in Egypt.' These are facts which no one can deny. Perhaps the time is *now* when they are greatly perplexed in finding *their money in the sacks* prepared for them by their *brother*, though they know him not. But WHEN he will say of us Gentiles, '*Cause every man to go out from me*, while I make myself known unto my brethren,' is not yet apparent to us. We may say, however, from 'the signs of the times,' that great event draweth nigh.

"I do not think myself authorized to speak of my affairs any more than to send you herewith a little printed paper, giving you a peep at our difficulties in sustaining our missionary beneficiaries. Our wounds are deep when we reflect on our perilous state; yet our faith teaches us to rely on God, who alone can pour into them the *oil* and the *wine*. It is strange to see, when we are so depressed, the enemy all around us in such 'prosperity.' Money from the Roman communion in Europe is flowing into the Mississippi valley, to build schools, convents and colleges. While the Protestant Episcopal Church has none but Kenyon and Jubilee college to prepare ministers for the whole valley; and even these are permitted to languish and —— (I blot out the word '*die*,' because I am not yet *quite dead*.) Had I not the promise *Jehovah Jireh*, I should have sunk long ago. As it is, there is one who will never despair of God's mercy.

"Your faithful and obliged friend,

"PHILANDER CHASE."

From J—— R——, M. D.

"A——, 26 *March*, 1846.

"MOST HONORED AND BELOVED BISHOP:—

"I thankfully hasten to convey to you, for the comfort of your earnest spirit in the holy cause to which you have been so remarkably called, a 'bank post bill for one hundred pounds, contributed by very excellent and Christian friends to your cause in various parts of England.'

"They love and revere you and your admirable help-meet, and fervently desire to assist you both, and gratefully rejoice

in your encouraging reports of the progress of your present undertakings. May the Lord prolong your strength, that your eyes may see the work given you to do flourishing to the joy of multitudes, and to his glory, for Jesus Christ's sake. Amen! Since I was gratified by your affecting favor of the 17th of Nov., I have had an agreeable correspondence with the Rev. —, of —, on the subject. Observing an appeal for you, from that gentleman, in the Record, I immediately wrote to him, and sent some of the printed extracts from Mrs. Chase's and your kind letters to us, and hope he will be somewhat assisted by them in his earnest endeavors to forward your sacred objects. Likewise since my last, I received a communication from the custom-house at Liverpool, informing me of a parcel directed for me lying there, from America, from May last. I requested that it might be sent to me, and it proved to be the valuable parcel of the Rev. Samuel Chase's 'Review of Jubilee College,' for which we heartily, dearest sir, thank you, and are endeavoring to make them available for your benefit in all directions. We are also trying for a printing-press, and, by the aid of good friends, are not without the hope of forwarding to you this important auxiliary, with such books as have been intrusted to our care for you, and of helping to obtain a philosophical apparatus for your college. So let us thank God, and take courage.

"Dearest Bishop, we think much of your bodily sufferings, as well as of your mental cares. Alas, for both, that a speedier and easier accomplishment of your holy desires cannot be attained! Nevertheless, 'let patience have her perfect work,' and may we all be made to see and feel that it is not of men but of God that the work shall prosper.

"Notwithstanding, I contemplate your cause with reverent delight. The whole Christian world is assailed with evils hostile to the truth. You have been enabled to lift up a standard for it, seen on both sides of the Atlantic. I cannot but observe that the support of you, and such as you, is good for the spiritual health of all who have been graciously moved to say, 'It is more blessed to give than to receive.' But I hold my hands.

'To give the creature the Creator's due,  
Were sin in me, and an offence to you.'

"I will only pray that it may please the great Giver of every good gift to bless you with needful grace, that so you may be enabled to attain to the noble end of your momentous labors, and witness a good confession, in these days of reproach to so many of the Christian, yea! even the *Protestant* name. It seems to me that thus to *protest*, each in our sphere, and according to our ability, is a precious duty, from which, be it more or less agreeable to flesh and blood, is the prime obligation of our day and generation.

"The Lord give us wisdom and strength to do this according to his blessed word and will, by the Holy Spirit, for Jesus Christ's sake, our precious Redeemer. We long, dearest Bishop, to hear of your health and bodily ease, and especially Mrs. R. wishes for Mrs. Chase's promised letter.

"Mrs. R. has long been confined to her chamber by sickness, but partakes with lively earnestness in all the care for you and your holy objects, dearest Bishop, so deeply felt for you and them by your affectionate friend and servant,

"J—— R——."

From Lord Kenyon:—

*"Portman Square, April 20, 1846.*

"MY DEAREST BISHOP:—

"Our state generally in the Christian world is truly such as described in holy writ—'Men's hearts failing them for fear, and looking for the things which are coming on the earth, for the powers of heaven shall be shaken.'

"I have always understood this passage to refer to the infidelity and anarchy of the latter days. I grieve to hear how you are pressed by Romanism—Popery is my word for it.

"To the Episcopal Protestant Church of the United States of America, with our own and that of Scotland, I am bound by my heart-strings, but I fear in Scotland something of national pride seems to create an overclinging to forms and old habits beyond what the inherent doctrines and discipline of the Church itself require. I look upon the succession from the apostles to include a great Christian principle,—referring everything back to the great Captain of our salvation, and

making all authority emanate, as it must, to be true, from him. A willing and dutiful obedience should be rendered to his ministers; and the blessings which they ministerially convey, not by their own power, but as authorized by him, for the good of his flock, are very valuable; but they will not make them more so by perpetually dwelling on their own consequence. Humility is the most important of all doctrines to be impressed on the Christian mind, and *that* with reference to *all* orders. The lay should venerate the spiritual for His sake who invests them with that character; and the spiritual, like many whom I value, should only seek to make such characters subservient to the diffusion of Christian doctrines and love. I consider that *pride*, now, as it began in Paradise, will continue to the end of time upon earth, and that if every one would condescend sincerely to endeavor to improve his own conduct, and cease (except when it is forced upon him) to criticise the conduct of others, much more true Christian feeling and principle would exist. In my five or six schools in Wales and at Peel, I endeavor to enforce the principle of Christian humility as to children in particular, founding it on St. John's doctrine of Christian love.

"And now, my dearest Bishop, with all our kindest wishes to you and your exemplary partner, and praying for your blessings on us all, believe me your most

"Affectionate friend,

"KENYON."

From Rev. Hugh Stowell:—

"VERY DEAR AND REV. BISHOP:—

"You will have supposed that I had turned a deaf ear to your pathetic and beautiful appeal. It has not been so. But I would not reply till I could send something weightier than words. A variety of claims delayed my efforts for you. I have now the pleasure to inform you that you can at once draw upon Geo. S. Robbins, Esq., of New York, for fifty pounds, to help your infant college. This I hope is but an instalment, and that we shall ere long advertise you of more. I must not omit to say, that an excellent countryman of yours, Mr. —, has chiefly assisted me. I have recently read your

touching chronicles—sorrowing and rejoicing with you. How sweet to you will heavenly rest be after all your toils and travels! Here we are, battling away against Romanism and Anglo-Romanism on the one hand, and neological nonsense on the other. Well, it is the Church militant here on earth. May the sister Churches of America and Britain be more united and made harnessed for the struggle.

“With deepest respect and esteem and love,

“Yours ever,

“*Manchester, 1846.*”

“HUGH STOWELL.

“*Chicago, Illinois, Aug. 25, 1846.*

“To Miss ——.

“VERY DEAR LADY:—

“This day I received from —— a ten pound Bank of England note, which he said you had sent him for me. He also mentioned other instances of your goodness in taking a deep interest in the prosperity of the work which God hath given me to do in the far west of America—that your letters, when you sent him ‘the instances of your bounty, have been very expressive of a Christian spirit and character.’

“Finally, he has revealed, what is so delightful for me to know, your name and highly connected station in society. And why, said I, may I not write *directly* to this dear lady, and pour out before her my grateful acknowledgments? I *will* do so, nor shall fear to offend her. My only fear will be that my words will be unequal to the extent of my gratitude. All that I can say is that I see the hand of God in everything that comes from dear Old England, and that, while I am grateful to you and all others who help me as instruments, I always, and above all things, thank *Him* who is the fountain of all mercies, and who alone putteth it into the hearts of his faithful people to do him true and laudable service. In this way we are connected by a divine tie that never faileth. It binds us here in love, and in the world to come it unites us in him who purchased us with the price of his blood. I have suffered much since my disaster in the upturning of the coach on the Alleghany mountains last fall. The winter was long and dreary; yet still I crept to the college chapel, and tried to

preach God's word to the students, and moreover was able to consecrate two new churches in the neighborhood. In June I succeeded to reach, in a carriage, the Mississippi river, west, and go thence in a steamer up to Galena, and preside in our diocesan convention. My dear wife accompanied me in this journey, to my great comfort. From Galena we descended the river to Warsaw, about one hundred and fifty miles, where I confirmed ten persons. At Quincy, forty miles further on, I confirmed the same number. At Alton, a city below the mouth of Illinois river, I stayed several days, and preached, but found none ready for confirmation, for want of a regular pastor to gather the lambs of Christ into his fold. Their case, in this respect, is by no means singular. On my return home up the Illinois river, the importunities were so great for me to stop and go up to Pittsfield, in Pike county, ten miles, and visit the small congregation in that sweet village, that I did so, and preached among them the word of life, and confirmed four persons. A Mrs. G——, the grand-daughter of the late Serg't Sellon, of St. Paul's Church, London, in which city she was reared, lives in this place, an ornament to her native country, and the sweetest flower that blooms in our Church of Illinois. Oh! if you could see her struggles to keep the Church alive and the flame of Christian piety from expiring in her village, it would excite your Christian sympathy. They want both a pastor and a church. From Pittsfield, in Pike county, we proceeded through the woods, thinly inhabited, to Rushville, sixty miles, in a very indifferent carriage. The intense heat and great fatigue of these two days' journey were too much for my health, so that I fell sick for several days; yet I officiated, preached and baptized, during the intermission of my complaint. My last duties before reaching home were performed at Beardstown, a small village on the Illinois river, in Cass county.

"A steamer brought me to Peoria about the middle of July. This town is situated fifteen miles from Jubilee college, and is our market and port. Here my son met us, and we were soon in the bosom of our dear family.

"I found the young men in our college well, and doing well. For a few days I rejoiced in what I thought confirmed health,

when I was again suddenly seized and prostrated with illness for ten days in great pain. My fever left me on Sunday, 16th, and on the 18th my dear wife and myself were again in the coach for Chicago, where I am now writing this letter. I was *convalescent*, and everything as I passed along seemed to smile, and the roads over the sunny prairies of Illinois were good, yea, faultless. The inhabitants were sparse, but wherever there was the least appearance of cultivation, there the crops of wheat and Indian corn—the last growing to the height of ten to thirteen feet, were most abundant. A few showers to lay the dust, and a cloud over our heads, nearly all the way of one hundred and sixty miles, were God's mercies dispensed to us, his unworthy servants, till we reached Chicago, where, at the dear pastor's house, we have been since Friday last.

"On Sunday I preached, (*sitting*, always bolstered up by reason of my infirmities.) Around the chancel I saw gather the lambs of Christ's fold, thirteen youths, on whom hands were laid imploring blessing. Oh! how devout were the prayers, that the heavenly Shepherd would defend his lambs from the wiles and assaults of the enemy. Staying a few days to recruit, I received, on Tuesday, 25th, as mentioned in the beginning of this letter, your kind present of ten pounds sterling, in a sweet letter from that best of men, Dr. R——.

"Never did anything come to me more opportunely to help me in the heavenly work of helping others. I had subscribed one hundred dollars to help build a church in S——. This was more than a year ago, and I had just been asked, in a letter received since I came to town, to *pay it*. Your ten pounds, together with fifty-two dollars I received from another source the same day, enables me to meet this demand, [by charging it to what I had already advanced to the college.] Oh! the wonders of a particular Providence! How many thousand instances in my life are there to prove this, and what do they teach me but to love and praise Him continually, who holdeth me in the hollow of his hand.

"Dear lady, receive the blessing of an aged Bishop, your servant in the Lord Jesus.

"PHILANDER CHASE."

Mrs. Sophia M. Chase to Mrs. R——.

“VERY DEAR MRS. R——.

“Your letter found my husband and myself in Boston. It had been to Illinois, and was forwarded on. At that time my husband wrote to Dr. R——, and I persuaded myself I should soon be at leisure to address you, my unwearied friend in well doing. Our hurried travel and my duties occupied the time till our journey homeward.

“The sad accident that occurred on the second day, the Bishop has informed you of. Severe as it was, the protecting hand of God was never more visible in preserving us. Had the overturn occurred fifteen feet further back, our destruction must have been inevitable, as there was nothing to prevent our rolling to the bottom of the precipice. A projecting ledge received the falling carriage, and the horses, by a providential break of a staple, (this occurred only a few miles back,) were confined to the vehicle by a chain so strongly that they held it in its perilous situation until the passengers could be taken out. Of the injury received, you know; but you do not know how much my dear husband suffered in reaching home. We were a hundred miles from water-carriage, and the road lay over the high Alleghanies, a turnpike, indeed, but quite rough. On the seventeenth day of his confinement, we got into a carriage, doubtful if we could go further than Bedford, the first village.

“At this time, my husband had never risen or laid down but with the assistance of two men, nor could he move himself in bed but as he was turned on a sheet; yet with courage that never shrank from difficulty or danger, he determined to attempt to reach home. It would have been accounted great rashness, but the approach of cold weather, and the lowness of the streams on which we had to travel after reaching Pittsburgh, left no time for delay. After five days we were on board the steam-boat for St. Louis. My dear husband suffered much during the journey, and he was for a long time very helpless after our return; but is now much better. Still, I think he may feel the effects through life. He preaches every Sunday, and gives lectures to the boys in the week, but can-



not in a standing position, having a raised seat, with cushions, in the pulpit. The very great friendship you have ever evinced for Bishop Chase, allows me to be thus particular without fear of offending you. Does not the great mercy, in thus preserving the life of his servant, show that there is yet something for him to do?

"We live in perilous times. Much have we sympathized with the mother Church in the dangers that have and still beset her. They are in and around us. We cannot shut our eyes to them, but our faith is strong that God will appear, in a way we know not, to deliver his Church.

"We can see but a little way before us, yet our heavenly Guide never leaves the immediate path of duty obscure. 'This is the way; walk ye in it,' is still plain, and when found therein we shall not greatly err. Though the means given us for spreading the light of the gospel are very circumscribed, we are not without encouragement. My dear husband has hopes that some are fitting in Jubilee, who will maintain their post in the hour of danger. He trusts the instructions given will never strengthen the enemies' hands. The little churches building in this county will do much to break down the wall of prejudice that ignorance and fanaticism have raised. The religious influence of the college is felt, and though, compared with others, ours is a day of small things, yet, if blessed of God, 'the little one shall become a thousand.' The small cloud shall spread, and in due time water the earth. In this bright side of the future, you, dear madam, and your excellent husband, are much interested. It has been through your unwearied love for souls that the hearts of the laborers in the western wilderness have been encouraged. They have felt that they were cared for; that God had given them friends bound to them by the strongest ties, those of Christian love and sympathy. Gifts thus sanctified by prayer are doubly powerful in advancing the cause of Christ, while the sweet promise, 'Inasmuch as ye have done it in my name, ye have done it unto me,' is the best reward of the donor.

"I have again read your kind letter, and am affected by the fervent prayers you offer in our behalf. I doubt not they are heard, and that God will indeed bless what has so happily been begun.





DAQUERRIAN VIEW OF KENYON CHAPEL AND COLLEGE FROM THE WEST

1. The first part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation

$$f(x) = \int_0^x \frac{1}{1+t^2} dt.$$

It is shown that the function  $f(x)$  is continuous and differentiable on the interval  $(-\infty, \infty)$ .

2.

3.

4. The second part of the paper is devoted to the study of the properties of the function  $g(x)$  defined by the equation

$$g(x) = \int_0^x \frac{1}{1+t^2} dt.$$

5.

6.

7.



"You will expect me to say something of our female school. It is, and must for a time continue, small, being taught in the house we live in. The building designed for them had to be given up to the young men, as it was deemed of more importance to encourage those who would in all probability enter in due time the ministry. The daughters of the missionaries will always be received and taught in our family. The Bishop is writing Dr. R——, and will give all that can interest of our affairs.

"Please give my kind and respectful regards to him and to his good sister, of whom the Bishop often speaks with much affection. Pray say to our numerous benefactors, that the Bishop has composed a prayer, in which they are commended to the love and abounding goodness of our blessed Saviour. This is used in the college chapel, and many young lips, and, I trust, hearts, respond 'Amen.'

"And now, dear madam, with prayers for your temporal and eternal happiness, believe me your affectionate and grateful friend,

"SOPHIA M. CHASE."



## CHAPTER XXXV.

### OF THE GRANTING OF THE CHARTER TO JUBILEE COLLEGE—CONCLUSION.

In all important matters, especially those which relate to true religion, there appears to be a crisis in which God makes bare his arm, so that men may be convinced of his overruling power, and give Him the glory. Thus, the children of Israel were in distress—a conquering host of their cruel masters were behind them—mountains insurmountable bounded their view on either side, and a raging sea obstructed their forward progress. At this awful crisis, God heard their prayers, and divided the waters, so that all—men, mothers, and children—passed through in safety, while their enemies were swallowed up in the flood. What strong reasons were here to ascribe

unto God the glory of this great deliverance, and to Him only give the praise!

Thus also in the smallest as in the greatest affairs of his Church, God is equally the Author of all mercies. And this is thought to be the case in obtaining a charter for Jubilee college. For years the writer had struggled with a load of difficulties which chiefly arose from objections derived from the supposed impossibility of perpetuating an institution of religion and learning to posterity by "*deed of trust*." To support him in the opinion of such possibility, the writer consulted the common law of England, adopted by the United States, so clearly set forth by the most learned jurists. But this was thought by many to be but a frail dependence after all that had been said; and however plainly the intention of the founder might have been set forth in the laying of the corner stone of Jubilee chapel, yet in process of time the intention might be forgotten, and the whole system of deeds of trust might fail. A charter, therefore, must be obtained, or public confidence would be shaken. But how to obtain this charter in the present state of public sentiment, was the difficulty. The writer had made the attempt by an agent, and failed in obtaining the charter, which, consistently with the intention of the donors, he could receive, (as before related.) To explain which failure, it should be known that the Legislature of Illinois had, in all their charters of colleges, reserved the power of *repeal*, and added a *proviso* that there should be "no *sectarian* religion taught in them." Which *proviso*, in a country where there can be no established religion recognized by law, was thought to be a *prohibition* of all religions.

If the writer had received and acted on a charter thus trammelled, he would have violated the condition on which all donations had been made. That which had been granted was therefore declined, and at the succeeding session a new one applied for; and being successful to the utmost of his wishes, the writer cannot refrain from attributing his success, in the face of so many difficulties, to an overruling and particular Providence. Scarcely an individual was personally known to him in the whole body to whom he applied for a boon hitherto granted to none. Having prepared a charter suited to his own

purposes, yet so constructed as to allow the same principles which he expressed to be carried into effect in favor of all other denominations, that each should teach religion in its own way, he requested an audience with the committees on corporations and education. These having kindly listened to his statements, agreed to prefer and support his petition; and in doing so, not a voice was heard in opposition, in either House of the legislature.

The "*proviso*" alluded to was omitted in the charter; and no clause retaining to the legislature a power of repeal was subjoined. These being of so essential consequence to his own Church and all other denominations, he had reason to rejoice with joy unspeakable. [See Appendix I.] Joined to these favors was that granted to all others, viz., the right of having one hundred and sixty acres of land adjoining the college, with all the buildings and personal property belonging to the same, exempt from taxes. The right to possess four thousand acres of land, if within the county of Peoria, was also granted as a favor to the enterprise of Jubilee college, which had been deemed of so great a public benefit. Let the reader dwell on these facts, and no doubt is entertained that he will join his voice to that of all the friends of the Episcopal Church in the far west, in "praising the Lord for his goodness, and declaring the wonders that he doeth to the children of men."

In drawing to a close, it may be expected something should be said in regard to two or three things hitherto but slightly referred to, viz., the *professorships* and *scholarships* of Jubilee college, which cost him so much fatigue and personal anxiety. How have these succeeded, and what is their present state? Answer, — full as well and as flourishing as might have been reasonably expected. The scholarships were not of a permanent nature, as is sometimes understood by such a name. They were voluntary contributions from individuals or parishes, for the time being, and dependent on the will of the donors, and have continued for a longer or shorter time. Some have lasted even to the present, and some have ceased altogether. The beneficiaries, however, remain, with few exceptions, and are doing well; so that there are more beneficiaries than are paid for. The fund, therefore, is greatly in the arrear.



As to the professorships, the only one *entire* is that of South Carolina, made payable not till the year of our Lord 1850. Nearly one half of it, however, has been advanced by the liberal donors, the daughters of the late Honorable C. C. Pinkney, and their niece, and eight hundred dollars by an individual. This advancement on the South Carolina professorship, amounting to five thousand dollars, together with what was given on others partially filled in Philadelphia, New York, and Vermont, has formed the basis of investment bidding fair to support three professors;—two from the mills of the college, established by the advice of all, and driven by water as well as by steam power, for the use of the college, though at great cost, now finished. The other arises from the avails of a flock of sheep, two thousand in number, now, after several years' experience, brought to great perfection, both as it respects the fineness of their wool, the means of their support, and the manner of disposing of the clips to the greatest advantage, being manufactured on shares, and the cloths sold mostly at the college store—all for the benefit of the institution.

It should be remembered that both these sources of revenue are branches of the original design of Jubilee college, which was to bring the attainment of an education within the reach of such as have but limited means of paying their expenses. These are now fifty per cent. less than otherwise could or can be afforded—one hundred dollars, if paid in advance, sufficing for board, education, room-rent, and fuel, during the whole year of term time. To enable the teachers and professors to live in comfort, being an essential means of reducing the expenses of the scholars, there is an evident propriety in having devised plans of a permanent character, such as those named above; and should the writer live to see them carried into complete operation, the Christian world will have reason to rejoice. "Hitherto the Lord hath helped;" and there is but one more thing to complete the whole, and that is a sufficient room to accommodate the students who now present themselves for admission into this promising institution. A *college proper*, sufficient for the accommodation of one hundred students, is still wanted. To have attempted the erection of this in the beginning, would, to all human view, have

laid the foundation of a debt most embarrassing, if not destructive of the whole design,—a debt which the college cannot think of incurring without the assurance of further aid from external sources.

The founder, therefore, commits this, as he has already done all other things relating to this important institution, to the holy keeping of a merciful Providence.

To the above account of the scholarships, professorships, and the obtaining of the charter of Jubilee college, it will doubtless gratify the reader to see added something that partakes of the nature of a *consummation* of these benefits. This may be seen in a short history of the first commencement held in this institution. This took place on the 7th day of July, A. D. 1847.

Five students, after a due course of study, by strict examination, were found worthy of a bachelor's degree in the arts and sciences. These were confirmed in due form, and the degree of A. M. was given to one who had been educated in another college, and had come to Jubilee to be prepared for holy orders. Never was there a finer day, or a more joyful occasion. Between seven and eight hundred persons assembled on the college hill, where so lately roamed the untutored native, and to which the wild deer, from habit, paid frequent visits, in great numbers. The college chapel was filled with devout worshippers, and when the divine services were over, all retired to the *Green Arbor*, two or three hundred yards off, under the deep shades of spreading trees looking down on the verdant lawns surrounding the chapel. Here the orations of the first class of students were delivered to a delighted and enlightened audience. Here the degrees were conferred, and here ascended the Christian prayer for a blessing from on high on the glorious work thus prosperously commenced. All expressed the highest gratification, and the day being far spent, and no places of entertainment, for want of means, having been erected on the hill, all were invited to partake of a frugal repast, distributed at the expense of the college. Nothing was wanting to crown the enjoyment in the bosom of the writer, for so great mercies, but the presence of some of our liberal donors, as well from England as America, to witness

the fruits of their bounty. The day will be remembered, it is hoped, even from this imperfect account of it, by all who have looked with favor on the feeble efforts of the writer to produce a result so beneficial to the Diocese of Illinois.

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### CONCLUSION.

A MAN was heard to say that he thought *heaven* could not be that place of exquisite happiness generally ascribed to it. When asked for a reason of this singular opinion, he replied, "Because all agree in saying it is a scene of *ceaseless praise*, repeating *holy, holy, holy, forever and ever*.

He did not state what he would have substituted for this, nor did he reflect on the attributes of the great Object of praise, who gave cause prompting the *first* cry of "*Hallelujah, praise to the Lord*," expressive of exquisite enjoyment in the creature, that He was and is forever able to furnish cause for the *second*, and *third*, and so on, ceaselessly and forever.

There is a resemblance between this train of thought and the writing of these reminiscences. If there were reasons for praising God for his mercy and goodness in the beginning of the writer's life, there were still greater reasons for continuing to do so in the sequel. Like a stream in nature, even so in grace, the tide of gratitude is augmented by tributary streams of divine favor, till the whole channel is full of praise to the Fountain of all goodness.

And is there any *satiety* in all this? So far from it, that the writer feels a pang of deep regret that his age and infirmities compel him to stop in the work of recording instances of God's mercy, when the sheet on which he writes shall have been filled.

What he has written are matters of *history*. They are *facts*, and being so, are God's footsteps, incapable of being obliterated by the hand of man. Like a faithful "log-book," kept under the eye of an unerring master, during a tempestuous voyage, the same will be allowed as true and just, whenever produced and duly examined.

But the voyage is not yet over, though the land is descried. The eye of faith sees the high hills of the heavenly Canaan; yet the awful shores are overhung with clouds and mists of thick darkness.

If this expression should be taken as referring to the article of DEATH, (and who may not regard it as approaching near to him at the age of threescore years and twelve?) he is *agreed*, for he has often had foretaste of its agonies in attending on many a dying person. Death is the dreadful penalty which all must pay for sin; and it is to be overcome only by faith in Him who hath drawn from death his sting, and deprived the grave of his dominion. Lord, increase this faith in us, that we may rise from the corruption of the grave to life and immortality!

But the clouds which hang around the base of the high hills of God's promises, gilded with the brightness of the "Sun of Righteousness," (as alluded to,) are *portentous*, giving rise to other fears than those which are natural to all.

There lingers in the bosom of the writer a wish that he may live a little longer, prompted by the unfinished state of the last work which God hath given him to perform in the Mississippi valley. The readers of this memoir (and perhaps they only) can appreciate the pertinency and full meaning of this remark; for, taken separately from the history of the life of the writer, the same may be considered as common-place, but, connected with it, has a meaning.

The writer came across the Alleghany mountains with full purpose of being instrumental in extending the knowledge of the Redeemer, according to the primitive faith and discipline of the Protestant Episcopal Church. He was unexpectedly opposed in this great work, while obtaining means in England, by all the might and influence of some of his most intimate and esteemed friends in America. Yet, by God's gracious providence, he *succeeded* in his design, and founded Kenyon college. Again; through wicked means he was opposed in the enjoyment of this great privilege by those whose benefit he had thus sought to promote, and was literally driven into the wilderness. But the good "God went with him, and prospered all he put his hand unto to do," till

another field was prepared for him wherein to labor, and another college was, by his Master's will, made to arise, fairer, and better guarded against traitors within and foes without.

And by this description, who does not recognize the name and qualities of JUBILEE COLLEGE?

In a manner signally beneficent, the same Divine Goodness inclined the hearts of the rulers of the land to give to this institution a liberal charter, although without endowment, by virtue of which, the writer has already conferred degrees in the arts and sciences on six candidates well prepared to receive them.

And is this his work *now done*? Is Jubilee college *now completed*? Can he now say his "nunce demittes," and at this stage of the work address the great Disposer of events, who "hath *thus far helped*"—"Now let thou thy servant depart in peace: for mine eye hath seen salvation, for thy work is done?"

Feelings far different than these, at this moment, agitate his aged bosom. The *foundation* is not the *superstructure* of this noble institution. It needs an *edifice* worthy of the broad basis already laid. It needs rooms and apartments suitable to accommodate the students of theology and the sciences. It has the means to maintain its professors and teachers, but it has nothing wherewithal to erect buildings to render comfortable the students who now will flock, "like doves to their windows," to Jubilee college for instruction.

And will these means be denied him? Will the writer's friends see him sink into his grave and be buried on Jubilee hill without the completion of his great design, for which he has, to this late period of his life, been laboring? And when his strength had failed him "to go in and out among his brethren," has continually sat at his table in corresponding with the Protestant world for its benefit, and to the same end hazarded a great portion of the inheritance of his offspring? Shall he die without a college edifice, from whose turrets the students of Jubilee can look forth on his otherwise unnoticed grave, and say, "There lie the earthly remains of Bishop Chase?"

FINIS.

## APPENDIX I.

### CHARTER OF JUBILEE COLLEGE.

WHEREAS, by a petition of Philander Chase, Bishop of the Protestant Episcopal Church in the State of Illinois, it appears that he hath given from his own estate, and collected from other private resources, means to found and (in some small degree) endow an institution of religion and learning, situate in the county of Peoria and State of Illinois, called by him "Jubilee College," and relying on the great principles of liberty secured to all by the constitution and laws of the United States, to worship and promote the glory of God agreeably to the dictates of their own consciences, did, on the third day of April, in the year of our Lord eighteen hundred and thirty-nine, at the laying of the corner-stone of the chapel of said college, solemnly and publicly declare the Christian principles of the same, specifying the property which he gave, and also the conditions on which he designed it to be enjoyed and used; Therefore,

Sec. 1. *Be it enacted by the people of the State of Illinois, represented in the General Assembly*, That it shall be lawful for the said Philander Chase to nominate and appoint, in his last will and testament or otherwise, the trustees of the college aforesaid, who shall upon such nomination, together with a president, as hereinafter provided, form a body corporate, and be known in law as the President and Trustees of Jubilee College, and shall have power to make and use a common seal; to hold property; to sue and be sued; to plea and be impleaded; to confer degrees in the liberal arts and sciences; and to do all other things for the encouragement of religion and learning which are lawfully allowed and done in the most approved seminaries, colleges and universities in the United States, and which shall be consistent with the constitution and laws of the United States and of this state; *Provided*, That said corporation shall not be allowed to hold more than four thousand acres of land at any one time, which land shall be immediately adjoining the college edifice, or within the county, unless the said corporation shall have received the excess by gift, grant or devise, and in such case shall be obliged to sell the same within five years after they shall have acquired such title, and in default thereof, the same shall revert to the person or persons from whom the same was received, or their heirs.

Sec. 2. The said institution shall consist, first, of a theological department; secondly, the college proper; thirdly, a classical preparatory school; and fourthly, a female seminary; and appropriate degrees may be conferred in the several departments thereof.

Sec. 3. The Bishop of the Protestant Episcopal Church in the Diocese or State of Illinois shall be, ex-officio, president of the said college, embracing the said departments thereof, and he shall also be president of the board of trustees thereof.

Sec. 4. The said board of trustees shall consist of not less than three and never more than seven persons, beside the president or Bishop, and a majority

of these shall be clergymen in full orders; the minority may be deacons or laymen, but no layman shall be appointed a trustee unless he be a baptized and "confirmed" Christian, and a regular partaker of the Lord's Supper in the Protestant Episcopal Church.

SEC. 5. There may be a vice-president, provided he be a presbyter, appointed by the Bishop, in which case he shall act as the proxy of the president when absent, in all cases, except as having the power to nominate, and this shall rest with the president alone.

SEC. 6. The president shall nominate to all vacancies that may occur in the board of trustees, and also of the professors and teachers and other officers of the said institution, and the trustees, by a majority of votes taken by ballot, shall approve of the said nomination; and in case of their refusing, the Convention of the diocese shall approve; and in case they refuse, the nomination shall be null, and it shall be the duty of the president to make out another nomination.

SEC. 7. The trustees shall have power to make by-laws for their own government, and the government of the professors, teachers and students, and other persons employed by the institution, which, when approved by the president, and in all respects consistent with the laws of the land, shall be binding.

SEC. 8. The by-laws, while in manuscript, shall be read in the chapel immediately after divine service, publicly, once every term, and when in print it shall suffice that every officer and student shall be furnished with a copy thereof.

SEC. 9. The office of trustee shall be held during good behavior. A clergyman shall cease to be a trustee when he is degraded, and it shall be unlawful for him to act as such while in or under the sentence of suspension. A layman shall cease to be a trustee when he, by the rules of the Church, is "repelled" from the communion.

SEC. 10. In case of a vacancy in the Episcopate of the Diocese, or the refusal of the Bishop for the time being to assume or to discharge the duty of president of said institution as above specified, the majority of trustees then in office shall elect by ballot a clergyman of their own number, who shall perform all the duties and acts pertaining and peculiar to the office of president during such vacancy, or while the unwillingness of the Bishop or his providential imbecility to act shall continue.

SEC. 11. It shall be the duty of the trustees, through the president, to make a true representation every three years, between the festival of the Nativity of our Lord and Saviour and the Epiphany, of the affairs of the college or seminary to the next Convention of the diocese, in which an accurate account shall be rendered of all the receipts and disbursements, and the mode in which benefactions have been used, together with such statements concerning the temporal and spiritual welfare of the same, as may give satisfaction that all things have been done well and truly, and according to the will of the founder.

SEC. 12. The president shall have power to remove all tutors and other officers of the said institution, except the theological and collegiate professors and the principal of the female seminary. The dismissal of any one of these shall require the concurrence of the majority of the trustees.

SEC. 13. If at any time the Convention shall have reason to believe that the

funds of the college are misapplied, and used contrary to the will of the founder and the laws of equity and justice, it shall be lawful for them to appoint a committee of three, to prosecute the supposed delinquent or offending trustee or trustees, for a breach of trust, before any civil court having cognizance of such offences, and to obtain judgment and recover damages for the said college, to be applied for the benefit of the same.

SEC. 14. Before the Convention of the diocese shall exercise the power herein conferred, they shall have entered a resolution on the journal signifying their assent and their obligation to fulfil the duties herein imposed on them, according to the fair interpretation of the aforesaid expressed design and will of the founder; and if they shall refuse to assume the obligation, it shall be lawful for the founder, Bishop Chase, to make other provision, in his will or otherwise, for the performance of the said duties of the Convention, provided no clause thereof shall be contrary to any part of this act, or to the laws of the land.

SEC. 15. All nominations and appointments, whether of trustees, professors, teachers, vice-president, principal, or other officers of said college and institution, made by the founder, shall need no further ratification.

SEC. 16. The act entitled "An act to incorporate Jubilee College," approved January 28th, 1845, is hereby repealed.

SEC. 17. This act is hereby declared a public act, and shall take effect from and after its passage.

APPROVED, January 22, 1847.

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*Extract from the Journal of the Eleventh Annual Convention of the Protestant Episcopal Church in the Diocese of Illinois, held in Alton, on the twenty-first and twenty-second days of June, 1847.*

On motion, *Resolved*, That so much of the Bishop's address as relates to Jubilee college and its charter, be referred to a committee to consist of three clergymen and two laymen;

And on the Bishop's requesting that said committee be named by the Convention, Rev. Messrs. Dresser, Kelley and Worthington, and Judge Bailhache and Dr. Gillette, were duly appointed.

\* \* \* \* \*

The committee upon so much of the Bishop's address as relates to the charter of Jubilee college made the following report:

The committee to which has been referred so much of the Bishop's address as relates to the Act to incorporate Jubilee college, approved January 22d, 1847, having taken the subject into consideration, respectfully beg leave to recommend to this Convention the adoption of the following preamble and resolutions:

Whereas, this Convention have learned, with heartfelt satisfaction and devout gratitude to Almighty God, that, through the untiring exertions of the venerable founder of Jubilee college, a liberal charter was granted to the said institution, by the Legislature of the State of Illinois at their late session: And whereas, by the 14th section of the said charter, the Convention of this diocese are required, before they shall proceed to exercise the powers therein conferred upon them,



to enter on their Journal a resolution, signifying their assent to the provisions of the said charter, and their obligation to fulfil the duties therein imposed on them, according to the fair interpretation of the expressed design and will of the founder: And whereas, the Convention, deeply sensible of the great and lasting benefits which Jubilee college, if governed in strict conformity with the true intent and meaning of the said charter, is calculated to confer upon the present and all succeeding generations in this portion of the Mississippi valley, are desirous so far as may be in their power to carry into full effect the provisions of the said charter, and the wishes and intentions of the Bishop of this diocese, in relation to the said college, Therefore,

1st. *Be it resolved*, That this Convention do hereby fully and unreservedly signify their assent to the provisions contained in the act of the Legislature of the State of Illinois, entitled "An Act to incorporate Jubilee college," approved January 22d, 1847, and their obligation to fulfil the duties therein imposed on them, according to the fair interpretation of the expressed design and will of the founder, and the true intent and meaning of the act above recited.

2d. *Resolved*, That this Convention desire hereby to express their devout gratitude to Almighty God, for the signal success with which, in His own good time, he has been graciously pleased to crown the exertions of his aged servant, the Bishop of this diocese, towards securing a charter for Jubilee college; and that we heartily and sincerely congratulate our venerable Diocesan on this auspicious result, humbly praying and trusting that his valuable life may be spared to see the said institution, the object of so many cares and prayers, in complete operation, in conformity with his views, and diffusing the inestimable blessings of religious, moral, and literary instruction throughout the length and breadth of this state.

3d. *Resolved*, That this Convention, having the fullest confidence in the venerable founder of Jubilee college, do hereby express their entire approbation of the manner in which the funds committed to his care have been disbursed, and devoutly pray that the great Head of the Church will put it into the hearts of his people to furnish the means necessary to enable him to carry into effect his views in regard to said institution.

4th. *Resolved*, That this Convention most respectfully tender their hearty thanks to the last General Assembly of the State of Illinois, for the readiness and unanimity with which they acceded to the wishes of the Bishop of this diocese, in granting a liberal charter to Jubilee college; and earnestly hope that the great advantages which the people of this state will hereafter derive from the said institution will justify their confidence, as well as realize the most sanguine expectations of its founder.

CHARLES DRESSER,  
CHARLES V. KELLEY,  
JOHN T. WORTHINGTON,  
JOHN BAILHACHE,  
BEZALEEL GILLETTE.

On motion, *Resolved*, That the resolutions, together with the preamble contained in the report, be adopted.













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